THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

VISION OF DEATH.

I pass'd through the gay hall of mirth,
 Where mingling in the joyous dance,
Were those who seem'd too bright for earth;
 For happiness was in their glance.
I pass'd again;—that brilliant hall
 Was silent, lone, deserted, now,—
The yawning grave had seized on all,
 And death was on the youthful brow!

I pass'd a grove of moon-lit trees,
 Where sat two lovers in the shade;
I heard the sigh borne on the breeze,
 Breathed by those faithful hearts, to fade;
Those ties in vain are rent apart,
 They still love on in grief and care;
The icy bolt has struck each heart;
 The grave,—does love dwell even there?

I watch'd a youthful mother, bending
 O'er the couch of her only child,
With unwearied care attending
 Its motions, in its play so wild:
Again I linger'd by its couch,—
 The mother still was kneeling there;
But sad her watch, dejected, lone,
 She wakes to weep,—her infant gone!

I gazed upon a maiden, glad
 In the first dawn of womanhood,
How could she dream of being sad,
 When every thing look'd fair and good?
The wild girl in her joy so bright,
 Has felt death's withering touch; her brow,
So soft and fair with beauty's light,
 Is cold, and pale, and marbled now!

And, in his projects prosperous,
 I saw a man on Fame's proud height;
A wreath of laurel on his brows,
 And spread around him, glory's light:
That lofty warrior in his pride,
 His bearing high, his soul's warm flow,
The hand that grasp'd so far and wide,—
 A single stroke has laid all low!

I saw a king in regal state,
 And all before him bent the knee;
The monarch in his power so great,
 Oh! is he not from stern death free?
Must he who never yields to man,
 Yield to an unknown, unfelt power,
And ere his course he half has ran,
 Sink in the grave to rise no more?

'T is even so!—the small, the great,
 Are hurried, unresisting, on;
A moment? No! death will not wait,—
 The lovely and the young are gone!
The young, fresh with their hopes of youth,—
 The old, for whom life's promise 's past,—
The young, in innocence and truth,—
 Those who on hope have gazed their last.

LORA.

BIOGRAPHICAL SKETCHES.

We some time since announced the Polyglot just published by Professor Lee, of Cambridge, Eng. Most Biblical students are aware of the extent of that gentleman's erudition, and the high rank he holds among Oriental and Biblical scholars of the day. His early history is less extensively known. Few men owe their standing in society so entirely, under the direction of the wise providence of God, to their own exertions. Professor Lee has been instrumental, to a very great extent, in reviving the study of the original language of the Old Testament, and of Biblical interpretation on true principles, in the English Universities. His history seems almost to warrant the belief, that for that purpose he has been raised up, in a manner scarcely less than unique.

From the Boston Recorder.

A SELF-MADE MAN.

A Letter from Mr. Samuel Lee to Jonathan Scott, Esq.

Sir,—In conformity to your request, I now proceed to give you a detail of my pursuits in languages, with some circumstances of my life connected therewith.

The first rudiments of learning I received at a charity school, at Longnor,* in the county of Salop, where I was born, which is a village situated on the Hereford road, about eight miles from Shrewsbury. Here I remained till I attained the age of twelve years, and went through the usual gradations of such institutions, without distinguishing myself in any respect; for as punishment is the only alternative generally held out, I, like others, thought it sufficient to avoid it. At the age above-mentioned, I was put out apprentice to a carpenter and joiner, by Robert Corbett, Esq., in which, I must confess, I underwent hardships seldom acquiesced in by boys of my age; but as my father died when I was very young, and I knew it was not in the power of my mother to provide better for me, as she had two more to support by her own labor, I judged it best to submit.

About the age of seventeen, I formed a determination to learn the Latin language; to which I was instigated by the following circumstances. I had been in the habit of reading such books as happened to be in the house where I lodged; but meeting with Latin quotations, found myself unable to comprehend them. Being employed about this time in the building of a Roman Catholic chapel for Sir Edward Smith, of Actonburnell, where I saw many Latin books, and frequently heard that language read, my resolution was confirmed. I immediately bought Ruddiman's Latin Grammar, at a book-stall, and learned it by heart throughout. I next purchased Corderius' Colloquies, by Loggan, which I found a very great assistance to me, and afterward obtained Entick's Latin Dictionary; also, soon after, Beza's Testament, and Clarke's Exercises. There was one circumstance, however, which, as it had some effect on my progress, I shall mention in this place. I one day asked one of the priests, who came frequently to us, to give me some information of which I was then in want; who replied, that "charity began at home." This was very mortifying, but it only served as a stimulus to my endeavors; for, from this time, I resolved, if possible, to excel even him. There was one circumstance, however, more powerful in opposing me; and that was poverty. I had, at that time, but six shillings per week to subsist on, and to pay the expenses of washing and lodging; out of this, however, I spared something to gratify my desire for learning, which I did, though not without curtailing myself of proper support. My wages were, however, soon after raised one shilling a week, and the next year a shilling more; during which time I read the Latin Bible, Florus, some of Cicero's Orations, Cæsar's Commentaries, Justin, Sallust, Virgil, Horace's Odes, and Ovid's Epistles. It may be asked, how I obtained these books? I never had all at once, but generally read one and sold it, the price of which, with a little added to it, enabled me to buy another, and this being read, was sold to procure the next.

I was now out of my apprenticeship, and determined to learn the Greek. I bought, therefore, a Westminster Greek Grammar, and soon afterward procured a Testament, which I found not very difficult, with the assistance of Schrevelius' Lexicon. I bought next Huntingford's Greek Exercises, which I wrote throughout; and then, in pursuance to the advice laid down in the Exercises, read Xenophon's Cyropædia, and, soon after, Plato's Dialogues, some part of the Iliad and Odyssey of Homer, Pythagoras' Golden Verses, with the Commentary of Hierocles, Lucian's Dialogues of the Dead, and some of the Poetæ Minores, with the Antigone of Sophocles.

I now thought I might attempt the Hebrew, and accordingly procured Bythner's Grammar, with his Lyra Prophetica; and soon after obtained a Psalter, which I read by the help of Lyra. I next purchased Buxtorf's Grammar and Lexicon, with a Hebrew Bible; and now I seemed drawing fast toward the summit of my wishes, but was far from being uninterrupted in these pursuits. A frequent inflammation in my eyes, with every possible discouragement from those about me, were certainly powerful opponents; but habit, and a fixed determination to proceed, had now made study my greatest happiness; and I every day returned to it, rather as a source of rest from manual labor; and though I felt many privations in consequence, it amply repaid me in that solitary satisfaction, which none but a mind actuated as mine was, could feel. But to return; chance had thrown in my way the Targum of Onkelos; and I had a Chaldaic Grammar in Bythner's Lyra, with the assistance of which, and of Schindler's Lexicon, I soon read it. I next proceeded to the Syriac, and read some of Gutbir's Testament, by the help of Otho's Synopsis, and Schindler's Lexicon. I had also occasionally looked over the Samaritan; but as the Samaritan Pentateuch differs little from the Hebrew, except in a change of letters, I found no difficulty in reading it, in quotations, wherever I found it; and with quotations I was obliged to content myself, as books in that language were entirely out of my reach.

By this time I had attained my twenty-fifth year, and had got a good chest of tools, worth I suppose about £25. I was now sent into Worcestershire, to superintend, on the part of my master, Mr. John Lee, the repairing of a large house, belonging to the Rev. Mr. Cookes. I began now to think it necessary to relinquish the study of languages; as I perceived, that however excellent the acquisition may have appeared to me, it was in my situation entirely useless. I sold my books and made new resolutions. In fact, I married, considering my calling as my only support; and some promises and insinuations had been made to me, which seemed of a favorable nature, in my occupation. I was awaked, however, from these views and suggestions by a circumstance which gave a new and distressing appearance to my affairs; a fire broke out in the house we were repairing, in which my tools, and with them all my views and hopes were consumed. I was now cast on the world without a friend, a shilling, or even the means of subsistence. This, however, would have been but slightly felt by me, as I had always been the child of misfortune, had not the partner of my life been immerged in the same afflicting circumstances. There was, however, no alternative, and I now began to think of some new course of life, in which my former studies might prove advantageous. I thought that of a country schoolmaster would be the most likely to answer my purpose. I therefore applied myself to the study of Murray's English Exercises, and improved myself in arithmetic.

There was, however, one grand objection to this; I had no money to begin, and I did not know any friend who would be inclined to lend. In the mean time the Rev. Archdeacon Corbet,† had heard of my attachment to study, and having been informed of my being in Longnor, sent for me in order to inform himself of particulars. To him I communicated my circumstances, and it is to his goodness that I am indebted for the situation I at present fill, and for several other valuable benefits, which he thought proper generously to confer. My circumstances since that time are too well known to you to need any further elucidation. It is through your kind assistance I made myself thus far acquainted with the Arabic, Persian, and Hindoostanee languages; of my progress in which you, sir, are undoubtedly the best judge.

I am, sir, with every possible respect,

Samuel Lee.

Blue School, Shrewsbury, April 26, 1813.

Note, *by Mr. Scott.* Mr. Lee was introduced to me by Mr. Archdeacon Corbett. The assistance he so gratefully speaks of, from myself, was chiefly in the loan of books, and directing him in pronunciation; he wanted no other. In the course of a few months he was able not only to read and translate from any Arabic or Persian manuscript, but to compose in those languages. Since my residing at Bath, he has sent me translations, into Arabic and Persian, of several of Dr. Johnson's Oriental Apologues in the Rambler, and of Addison's Vision of Mirza in the Spectator. They are wonderfully well done; and in this opinion I am not singular, as they have met also the approbation of Mr. James Anderson, whose abilities as an Orientalist are sufficiently established to render his applause highly satisfactory. Mr. Lee, in addition to his knowledge of the dead and Eastern languages, has made also considerable proficiency in French, German, and Italian. With his amazing facility of acquiring languages, he possesses taste for elegant composition, and has no slight poetical talents, of which I have seen some specimens in English and Latin; also a Parody of Gray's Ode to Adversity, in Greek Sapphic verse, which I am informed by judges, for I am myself no Grecian, is a surprising effort of self-instructed genius. His present situation is that of Master of a small Charity Foundation in Shrewsbury; but he also attends two schools as teacher of arithmetic, and at a few private houses as instructer in Persic and Hindoostanee, to the sons of gentlemen, who expect appointments in the civil or military service of the Honorable East India Company; and the progress made by his pupils, shows that he has the talent of conveying knowledge to others, an art not always possessed by the learned.

[Mr. Lee was afterward employed as Orientalist to the Church Missionary Society, in which situation he so distinguished himself, as to lead to his appointment as Professor of Arabic in the University of Cambridge. He has lately been appointed Regius Professor of Hebrew, in the same University. He has already published several learned works, which place him among the first scholars of the age; and is now engaged in preparing for the press a Hebrew Lexicon and a complete course of Lectures on the Hebrew Scriptures.]

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* Founded and endowed by the family of Corbett, owners of that estate.

†Nephew and successor of Robert Corbett, Esq., before mentioned.

MISCELLANY.

The Rev. William Richardson, of York, Eng., is well known as one of the most distinguished among the class of divines in the Church of England, to whom the term "evangelical" has been applied as a distinctive appellation. For more than fifty years he was an unwearied preacher of the Gospel, omitting no exertions for the promotion of its entire truth and holiness. His labors were universally blessed, and whereas he commenced *alone* in his opinions, in the large city where Providence had fixed his lot, when he was summoned to his reward *more than twenty* fellow-laborers attested to the soundness of his views and teaching. Dean Milner, Dr. Buchanan, and the well-known John Thornton, were among his intimates; and Romaine was accustomed to offer daily prayer for him as a co-worker in the Master's vineyard. He was, moreover, a Calvinist, though of that class whose inconsistency in their system has obtained for them the name of *moderate.*

From such a man, the following opinions come with double force and value: intrinsically excellent, they are the more strongly recommended to our reception by the fact, that nothing but the "force of truth" could have maintained their predominance in a mind whose associations, predilections, and even virtues, tended to different, if not opposite conclusions. We pray that those who are wont to attach great (and, we allow, deserved) weight to the venerable name of Richardson, may not wilfully set aside this portion of his testimony on the concerning subjects of practical Christian holiness, worship, and benevolence. Our extracts are made from an article in the last number of the Christian Guardian.

SPIRITUAL RELIGION.

'The scheme of religion, sometimes called evangelical, spiritual, or experimental, is undoubtedly what I prefer. I see, however, the danger of making Christianity consist in strong emotions and devout affections, and am fully persuaded that many high professors of religion maintain a good opinion of themselves without humility, charity, or those fruits of good living, which mark the character of a child of God. If ever "the leaven of the Pharisees, which is hypocrisy," appeared upon earth, it is in the person of some of our modern sectaries. Their spiritual pride, their censoriousness, their malignity, their covetousness, and other odious qualities, whitewashed with long prayers, frequent acts of devotion, a peculiar garb and cast of countenance, and a parading, noisy profession, and spirit of proselyting, mark them out as the successors of those celebrated hypocrites, whom our Saviour, mild to all other sinners, treats with such peculiar severity of reproof. Cant and affectation, my soul hates, and ever will hate. The mischief it has done to religion and the souls of men, is incalculable.

'Perhaps I may verge to the contrary extreme. A long religious exercise of any kind I do not like. I grow weary under the most spiritual and eloquent services, when spun out to a great length. I never tie myself to stated acts of worship, but of a social kind, and these I wish to be short. Yet, though a mere observer of my privacies might suppose I lived without prayer, and consequently, "without God in the world," he would be much mistaken. For not seven times, but seventy times a day, has my soul been lifted up to the God of my life and mercies. And I have never been more engaged in prayer, than sometimes when I have seemed least so, nor less devout and recollected, than during a long act of public worship.'

CHRISTIAN CONVERSATION.

It was his wish to avoid the extremes of austerity and preciseness on the one hand, and of conformity to the world on the other. Hence, in the society of his religious friends, though he was gratified when the conversation turned naturally and spontaneously upon serious subjects,—and though when this was the case he endeavored to prolong it, and to render it interesting and improving,—yet if it happened to touch upon lighter topics, he rarely attempted to check it, but contributed his share to the innocent cheerfulness of the company. As he did not make a man an 'offender for a word,' so neither did he lay down any precise rules, whether this or that recreation or relaxation might be allowed or indulged, consistently with a religious profession. His grand object was, to reach the heart; and he took it for granted, that whenever he could succeed in inducing a care for the soul, as "the one thing needful,"—whenever "the root of the matter," as he termed it, was implanted, there would be little comparative relish for the vain pleasures of the world.

REVERENCE FOR SUPERIORS.

'The work of God owes little to human patronage; and the favor of those who have preferment to bestow, is more commonly a snare than an advantage: as I never desired it, so I never sought it. Yet I think it my duty, and the duty of all who are like-minded, to give honor to whom honor is due; and it surely is due, by the appointment of God, to all who fill the higher stations both in church and state. It is the office, not the man, that ought to be respected. If the man discharge his office well, he is entitled to double honor. Shallow and half-thinking religious people err exceedingly from the Scripture rule of honor and obedience, by continually dwelling upon the character of the man, and proportioning their respect to the degree of excellence they see in him, instead of looking to the ordinance of God, and respecting the dignity which that ordinance has conferred upon those who bear rule over them. Hence the factious, turbulent, censorious spirit, that so frequently disgraces the cause of religion, and the character of many religious people. Hence, also, the schisms, divisions, and separations, that deform the visible Church of Christ. Such bitter fruits are clearly perceived by our political and ecclesiastical superiors, and are by them supposed to be the necessary effect of evangelical preaching. They see that where a revival of practical religion, and of those doctrines of the Reformation which we labor so much to inculcate, takes place, a contempt for established order, and a disposition to fall from the established Church, too often follow, particularly when a zealous pastor is succeeded by one who is less zealous, or less sound in the faith. This is some excuse, and indeed the best excuse that can be made, for the discouragement given to the exertions of the laboring clergy, by those who ought to cherish and reward them.'

SHOW AND EXCITEMENT.

He never could be prevailed upon to avow his approbation of those public meetings and speeches which are so serviceable in exciting and cherishing in the public mind an interest in Bible and Missionary Institutions. He was of *the old school,* and disliked novelty; and he could have wished to have seen the cause of Christ carried on with equal success, yet in a mode more consonant to the quiet and retired habits of his former life. 'To lift up my voice in the Assembly-Room,' he would observe, 'is hateful to me:' and when two clergymen visited York, in 1817, to attend the Bible and Missionary anniversaries, he avowed to them his prejudices against what he considered the parade and display of public meetings, so bluntly and unceremoniously, that persons not acquainted with him, might have supposed he did not value the services of those advocates of the cause, and was even disposed to chill the ardor of their zeal. But it is gratifying to remark, in his private minutes of that period, how gratefully he acknowledges their services, and the benefit which himself and his people derived from their visit.

From the Diary of a late London Physician.

RICH AND POOR.

On arriving home that evening, my mind saddened with the scene I had left, I found my wife, Emily, sitting by the drawing-room fire, alone, and in tears. On inquiring the reason of it, she told me that a char-woman, who had that day been engaged at our house, had been telling Jane, my wife's maid,—who, of course, communicated it to her mistress,—one of the most heart-rending tales of distress that she had ever listened to,—that poverty and disease united could inflict on humanity. My sweet wife's voice, ever eloquent in the cause of benevolence, did not require much exertion to persuade me to resume my walking-trim, and go that very evening to the scene of wretchedness she described. The char-woman had gone half an hour ago, but left the name and address of the family she spoke of; and after learning them, I set off. The cold was so fearfully intense, that I was obliged to return, and get a "comfortable" for my neck; and Emily took the opportunity to empty all the loose silver in her purse, into my hand, saying, "you know what to do with it, my love!" Blessing her benevolent heart, I once more set out on my errand of mercy. With some difficulty I found out the neighborhood, threading my doubtful way through a labyrinth of obscure back streets, lanes and alleys, till I came to "Peter's Place," where the objects of my visit resided. I began to be apprehensive for the safety of my person and property, when I discovered the sort of neighborhood I had got into.

"Do you know where some people of the name of O'Hurdle live?" I inquired of the watchman, who was passing, brawling the hour.

"Yis, I knows *two* of that 'ere name hereabouts,—which Hurdle is it, sir?" inquired the gruff guardian of the night.

"I really don't exactly know,—the people I want are very, *very* poor."

"Oh! oh! oh! I'm thinking they're all much of a muchness for the matter of that, about here," he replied, setting down his lantern, and slapping his hands against his sides to keep himself warm.

"But the people I want are very *ill,*—I'm a doctor."

"Oh! oh! you must be meaning 'em 'oose son was transported yesterday? His name was Tim O'Hurdle, sir,—though some call him Jimmy,—and I was the man that catch'd him, sir,—I did. It was for a robbery in this here"———

"Ay, ay,—I dare say they are the people I want. Where is their house?"

[He at length gained the sick chamber.]

Now, reader, who, while glancing over these sketches, are perhaps reposing in the bed of luxury, believe me when I tell you, that the scene which I shall attempt to set before you, as I encountered it, I feel to beggar all my powers of description; and that what you may conceive to be exaggerations, are infinitely short of the frightful realities of that evening. Had I not seen and known for myself, I should scarce have believed that such misery existed.

"Wait a moment, sir, an' I'll fetch you a light," said the woman, in a strong Irish accent; and I stood still outside the door till she returned with a rush-light, stuck in a blue bottle. I had time for no more than one glimpse at the haggard features and filthy ragged appearance of the bearer, with an infant at the breast, before a gust of wind, blowing through an unstopped pane in the window, suddenly extinguished the candle, and we were left in a sort of darkness visible, the only object I could see being a faint glow of expiring embers on the hearth. "Would your honor be after standing still awhile, or you'll be thredding on the chilter?" said the woman; and, bending down, she endeavored to re-light the candle by the embers. The poor creature tried in vain, however; for it seemed there was but an inch or two of candle left, and the heat of the embers melted it away, and the wick fell out.

"Oh, murther—there! What *will* we do?" exclaimed the woman, "that's the last bit of a candle we've in the house, an' it's not a farthing I have to buy another!"

"Come—send and buy another," said I, giving her a shilling, though I was obliged to feel for her hand.

"Oh, thank your honor!" said she, "an' we'll soon be seeing one another. Here, Sal! Sal! Sally!—Here, ye cratur!"

"Well, and what d'ye want with *me?*" asked a sullen voice from another part of the room, while there was a rustling of straw.

"Fait, an' ye must get up wid ye, and go to buy a candle. Here's a shilling"———

"Heigh—and is'nt it a loaf o' bread ye should rather be after buying, mother?" growled the same voice.

"Perhaps the doctor won't mind," stammered the mother; "he won't mind our getting a loaf, too."

"Oh, no, no! For God's sake go directly, and get what you like!" said I, touched by the woman's tone and manner.

"Ho, Sal! get up—ye may buy some bread too"———

"Bread! bread! bread!—Where's the shilling?" said the same voice, in quick and eager tones; and the ember-light enabled me barely to distinguish the deep outline of a figure rising from the straw on which it had been stretched, and which nearly overturned me by stumbling against me, on its way toward where the mother stood. It was a grown-up girl, who, after receiving the shilling, promised to bring the candle lighted, lest their own fire should not be sufficient; and withdrew, slamming the door violently after her, and rattling down stairs with a rapidity which showed the interest she felt in her errand.

"I'm sorry it's not a seat we have that's fit for you," said the woman, approaching toward where I was standing; "but if I may make so bold as to take your honor's hand, I'll guide you to the only one we have—barring the floor—a box by the fire; and there ye'll sit, perhaps, till she comes with a light."

"Any where—any where, my good woman," said I; "but I hope your daughter will return soon, for I have not long to be here," and giving her my gloved hand, she led me to a deal-box, on which I sat down, and she on the floor beside me. I was beginning to ask her some questions, when the moaning of a little child interrupted me.

"Hush! hush! ye little divel, hush!—ye'll be waking your poor daddy!—hush! go to sleep wid ye!" said the woman, in an earnest under tone.

"Och—och, mammy! an, isn't it so *could?*—I *can't* sleep, mammy," replied the tremulous voice of a very young child; and directing my eyes to the quarter from whence the sound came, I fancied I saw a poor shivering, half-naked, little creature, cowering under the window.

"Hish!—lie still wid ye, ye infortunat' little divel—and ye'll presently get something to eat. We ha'nt none of us tasted a morsel sin' the morning, doctor!" The child she spoke to, ceased its moanings instantly; but I heard the sound of its little teeth chattering, and of its hands rubbing and striking together. Well it might, poor wretch,—for I protest the room was nearly as cold as the open air; for, beside the want of fire, the bleak wind blew in chilling gusts through the broken panes of the window.

"Why, how many of you are there in this place, my good woman?" said I.

"Och, murther! murther! murther!—an' isn't there—barring Sal, that's gone for the candle, and Bobby, that's out begging, and Tim, that the ould divels at Newgate have sent away to *Bottomless,** yesterday," she continued, bursting into tears: "Och, an' won't that same be the death o' me, an' the poor father o' the boy,—an' it was'nt sich a sentence he deserved—but hush! hush!" she continued, lowering her tone, "an' it's waking the father o' him, I'll be —— that does'nt"———

"I understand your husband is ill?" said I.

"Fait, sir—as ill as the 'smatticks [asthmatics] can make him,—the Lord pity him! But he's had a blessed hour's sleep, the poor fellow; though the little brat he has in his arms has been making a noise; a little divel, that it is; it's the youngest, barring this one I'm suckling; an' it's not a fortnight it is sin' it first looked on its mother!" she continued, sobbing, and kissing her baby's hand; "och, och! that the little cratur had niver been born!"

I heard footsteps slowly approaching the room; and presently a few rays of light flickered through the chinks and fissures of the door, which was in a moment or two pushed open, and Sal made her appearance, shading the lighted candle in her hand, and holding a quartern loaf under her arm. She had brought but a wretched rushlight, which she hastily stuck into the neck of the bottle, and placed it on a shelf over the fire-place; and then—what a scene was visible!

The room was a garret, and the sloping ceiling—if such it might be called—made it next to impossible to move any where in an upright position. The mockery of a window had not one entire pane of glass in it; but some of the holes were stopped with straw, rags, and brown paper, while one or two were not stopped at all! There was not an article of furniture in the place; no, not a bed, chair, or table of any kind; the last remains of it had been seized for arrears of rent,—eighteen pence a week—by the horrid harpy, their landlady, who lived on the ground-floor! The floor was littered with dirty straw, and such as swine might scorn,—but which formed the only couch of this devoted family! The rushlight eclipsed the dying glow of the few embers, so that there was not even the *appearance* of a fire! And *this* in a garret facing the north,—on one of the bitterest and bleakest nights I ever knew! My heart sunk within me, at witnessing such frightful misery and destitution, and contrasted it for an instant with the aristocratical splendor, the exquisite luxuries, of my last patient! *Lazarus and Dives!* The woman with whom I had been conversing, was a mere bundle of filthy rags,—a squalid, shivering, starved creature, holding to her breast a half-naked infant,—her matted hair hanging long and loosely down her back, and over her shoulders; her daughter "Sal" was in like plight,—a sullen, ill-favored slut of about eighteen, who seemed ashamed of being seen, and hung her head like a guilty one. She had resumed her former station on some straw—her bed! in the extreme corner of the room, where she was squatting, with a little creature cowering beside her, both munching ravenously the bread which had been purchased. The miserable father of the family was seated on the floor, with his back propped against the opposite side of the fire-place to that which I occupied, and held a child clasped loosely in his arms, though he had plainly fallen asleep. O what a wretched object! a foul, shapeless, brown paper cap on his head, and a ragged fustian jacket on his back, which a beggar might have spurned with loathing!

The sum of what the woman communicated to me was, that her husband, a brick-layer by trade, had been long unable to work, on account of his asthma; and that their only means of subsistence were a paltry pittance from the parish, her own scanty earnings as a wash-woman, which had been interrupted by her recent confinement, and charities collected by "Sal," and Bobby, who was then out begging. Their oldest son, Tim, a lad of sixteen, had been transported for seven years, the day before, for a robbery, of which his mother vehemently declared him innocent; and this last circumstance had, more than all the rest, completely broken the hearts of both his father and mother, who had absolutely starved themselves and their children, in order to hoard up enough to fee an Old Bailey counsel, to plead for their son! The husband had been for some time, I found, an out-patient of one of the Infirmaries; "and this poor little *darlint,*" said she, sobbing bitterly, and hugging her infant closer to her, "has got the measles, I'm fearin;" and little Bobby, too, is catching them. Och, murther—murther! O, Christ, pity us, poor sinners that we are! Oh! what will we do—what will we do?" and she almost choaked herself with stifling her sobs, for fear of waking her husband.

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* Botany Bay.

"And what is the matter with the child that your husband is holding in his arms?" I inquired, pointing to it, as it sat in its father's arms, munching a little crust of bread, and ever and anon patting its father's face, exclaiming, "Da-a-a—Ab-bab-ba! Ab-bab-ba!"

"Oh! what ails the cratur? Nothing, but that it's half-starved and naked—an' is'nt that enough—an' is'nt it *kilt?* I wish we all were—every mother's son of us!" groaned the miserable woman, sobbing as if her heart would break. At that moment a lamentable noise was heard on the stairs, as of a lad crying, accompanied by the pattering of naked feet. "Och! murther," exclaimed the woman, with an agitated air, "what's ailing with Bobby? Is it crying he is?" and starting to the door, she threw it open time enough to admit a ragged shivering urchin, about ten years old, without shoes or stockings, and having no cap, and rags pinned about him, which he was obliged to hold up with his right hand, while the other covered his left cheek. The little wretch, after a moment's pause, occasioned by seeing a strange gentleman in the room, put three or four coppers into his mother's lap, telling her, with painful gestures, that a gentleman, whom he had followed a few steps in the street, importuning for charity, had turned round unexpectedly, and struck him a severe blow with a cane, over his face and shoulders."

"Let me look at your face, my poor little fellow," said I, drawing him to me; and on removing his hand, I saw a long welt all down the left cheek. I wish I could forget the look of tearless [illegible] mother put her arms round his neck, and drawing him to her breast, exclaimed faintly—"Bobby! my Bobby!" After a few moments she released the boy, pointing to the spot where his sisters sat still munching their bread. The instant he saw what they were doing, he sprung toward them, and plucked a large fragment from the loaf, fastening on it like a young wolf!

"Why, they'll finish the loaf before you have tasted it, my good woman," said I.

"Och, the poor things! Let them—let them!" she replied, wiping away a tear. "I can do longer without it than they—the craturs!"

"Well, my poor woman," said I, "I have not much time to spare, as it is growing late. I came here to see what I could do for you as a doctor. How many of you are ill?"

"Fait, an' isn't it ailing we all of us are! Ah, your honor!—A 'firmary without physic or victuals!"

"Well, we must see what can be done for you. What is the matter with your husband, there?" said I, turning toward him. He was still asleep, in spite of the tickling and stroking of his child's hands, who, at the moment I looked, was trying to push the corner of its crust into its father's mouth, chuckling and crowing the while, as is wont for children who find a passive subject for their drolleries.

"Let me see him nearer," said I; "I *must* wake him, and ask him a few questions."

I moved from my seat toward him. His head hung down drowsily. His wife took down the candle from the shelf, and held it a little above her husband's head, while I came in front of him and stooped on one knee to interrogate him.

"Phelim! love! honey! darlint!—wake wid ye! And is'nt the doctor that comes to see ye?" said she, nuding him with her knee. He did not stir, however.

The child, regardless of us, was still playing with his passive features. A glimpse of the awful truth flashed across my mind.

"Let me have the candle a moment, my good woman," said I, rather seriously.

The man was dead.

He must have expired nearly an hour ago, for his hands and face were quite cold; but the position in which he sat, together with the scantiness of the light, concealed the event. It was fearful to see the ghastly pallor of his features, the fixed pupils, the glassy glare downward, the fallen jaw! Was it not a subject for a painter? The living child in the arms of its dead father, unconsciously sporting with a corpse!

* * * To attempt description of what ensued, would be idle and even ridiculous. It is hardly possible even to imagine it! In one word, the neighbors who lived on the floor beneath, were called in, and did their most to console the wretched widow, and quiet the children. They laid out the corpse decently; and I left them all the silver I had about me, to enable them to purchase a few of the more pressing necessaries. I succeeded afterward in gaining two of the children admittance into a charity school; and, through my wife's interference, the poor widow received the assistance of an unobtrusive, but most incomparable institution, "*The Stranger's Friend Society.*" I was more than once present when those angels of mercy; those "true Samaritans;" the "Visiters" of the society, as they were called; were engaged on this noble errand, and wished that their numbers were countless, and their means inexhaustible!

CHURCH PRINCIPLES.

The Church.—Most freely and fully do we concur in the sentiments of the following *excellent* paragraph from the editorial columns of the 'Episcopal Recorder.' Most heartily do we commend them to the attention of our readers. The Church is *all divine*,—her origin—her constitution—her privileges—her ends. Whatever about her or within her is human, partakes of the nature of those "many inventions" which accompanied the fall of man from his "uprightness." Human policy—human government—human regulations—human administrations—human resources, may be *necessary* evils, but they are *evils* still: and it is *because* the Church shall one day be freed from them, and presented pure and spotless before the Father, partaking of the fulness of Him who filleth all in all, that we love it, and pray for it, and esteem it God's choicest blessing that we are privileged to be among its members and supporters.

The Church.—We cannot but be struck when this term falls upon the ear, or meets the eye in a thousand different connexions, with the thought—how different is the meaning which it now conveys, from that attached to it in the sacred Scriptures. The Church is too often presented to us with all the characteristics of a human institution. The features which are brought out in boldest relief, bear little resemblance to its divine original. The laws which elicit the deepest interest from its members, are too often those which are human in their origin, and defective or erroneous in their application. The process by which they are formed, is much the same in ecclesiastical and in political bodies; and too often, alas! is the result, in both, influenced by the corrupt passions of human nature. And when we look to the living members of the Church, to some of those who are most prominent in the direction of its affairs, it is impossible to discover any material difference between them and the men of the world. In fact, there are some who seem equally at home in the world and in the Church; who bring the same worldly principles and the same unsanctified spirit to bear upon the interests of both.

These things, indeed, do not surprise us. Our Saviour compared his Church to the field in which tares and wheat grow together,—to a net in which good and bad fish were both included; and where there is a mixture of good and evil, the latter will often glare ostentatiously upon the eye, while the former is hidden in obscurity from human notice. We do not expect to see the Church "a glorious Church, not having spot or wrinkle, or any such thing, but holy and without blemish," until the reapers at the end of the world shall separate the tares from the wheat, to be burned with fire unquenchable. If we truly love the Church of God, we must anticipate with solemn pleasure, though mingled with pain, the period when this purification shall take place, when the measures and the men which have tainted it with the corruption of earth, shall be cast off, and nought but purity and splendor remain. Mingled, indeed, must be our emotions in looking forward to these scenes. Even those of us who are now so busily engaged and so deeply interested in the Church, may then be found to constitute no part of the *spiritual temple*, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." How appropriate to our condition is the prayer of the poet:—

"Before me place in dread array,
The pomp of that tremendous day,
When thou with clouds shall come
To judge the nations at thy bar;
And tell me, Lord, *shall I be there,*
To meet a joyful doom?"

For the present, let us learn to regard preeminently the *real objects and interests of the Church*,—the conversion of sinners to God, and the advancement of his people in holiness. While we attribute to accessory circumstances all the importance which they deserve, let us remember, that in reference to the Church, (if we may thus venture to apply the words,) "*the things which are seen* are temporal, but the *things which are not seen* are eternal." In the books which shall be opened on the last day, there will appear no record of councils or conventions, no notices of controversies, however important, or of ambitious men, however honored. In the record of some period which crowds the page of ecclesiastical history with such things as these, all will perhaps be blank, save only the name of "*one sinner that repenteth.*"

THE CROSS TO BE PREACHED IN THE CHURCH.

Under this head, the editors of the "Banner of the Church," in the last number of their paper, reinsert the concluding paragraphs of the Address of Bishop Griswold, given on our last page to-day, with the following noble strain of comment. The typographical errors alluded to, we have corrected from the "Banner."

We repeat these concluding sentences of the Bishop's late Address, not so much for the correction of *two* typographical errors, as for the sake of the sound wisdom with which the subject is treated,—the preaching of the Cross in the Church. It is a charge against the Church, which the Bishop repeats, in order to contradict, that her clergy do not preach the doctrines of the Cross. "No Christians," the Bishop asserts,—and he has the best opportunities of knowledge,—"are more faithful than we in preaching the renovating doctrines of eternal life." Too faithful, indeed, we cannot be,—not only because THE CROSS IS THE CENTRAL SUN OF CHRISTIANITY; but because, like our divine Master, there are many who take counsel, that they may catch us in our words. May it be with us as it was with Him, that they find no *cause* of offence against us, and that the common people hear us gladly!

But while the *Cross is to be preached*, it is to be preached, the Bishop tells us, *in the Church.* "The distinctive principles of the Church," we are to bring forward "on all suitable occasions." "The general ignorance of people in this country of what those principles are, and of THE SOLID FOUNDATION ON WHICH WE STAND, renders it more necessary for us, than for any other Christians, *often to give a reason of the hope that is in us*, and why we differ from some other denominations." We the more readily call attention to this subject, because some of the most conclusive demonstrations of *the distinctive principles of the Church* which we have ever heard, have fallen from the lips of the Right Reverend writer; and because we lately heard a clergyman accused of preaching nothing but "the Church, the Church, the Church," when we know that he never made it the entire subject of more than three sermons, and those, all, occasional; and has by no means exceeded in his incidental allusions to the subject, the Bishop's recommendation, to give *often* a reason of the hope that is in us.—But still, as in old times, there are not a few to bear "false witness:" fortunately, as then, "their witness agrees not together. Let no man who preaches "the Cross, the Cross, the Cross," be at all backward to preach "the Church, the Church, the Church!" It is the division that does the harm. Let none separate what God has joined! Let all remember, that He who died upon the Cross, has purchased the Church "with his own blood!"

We desire, in conclusion, to point out, as worthy of all commendation, and all imitation, the Bishop's outline of what he conceives "the most regular course of teaching." "First, *to convince men of sin*, next to *show them a Saviour*, then *open* to them *the door of the Church*, and THERE *feed them with the Bread of life.*" It was *so*, that Paul preached "repentance toward God, and faith in our Lord Jesus Christ." It was so, that Ananias preached to Saul, "Arise and be baptized, and wash away thy sins,"—and Peter to the whole multitude at Jerusalem, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." It was *so*, that "*the* Lord *added to the Church* daily such as should be saved." And *so*, that they who (by baptism) had been "added," "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." May such ever be, as it now is, and ever has been, "the preaching" of *the Church;*—"the Cross *in* the Church," "the Church *through* the Cross."

BIBLICAL CRITICISM.

Theological Seminary, Oct. 15, 1831.

Gentlemen,—I take the liberty of sending you the following communication, hoping that you will give it a place in your columns. The author, E. W. Hengstenberg, Dr. of Philosophy and Theology, and ordinary Professor of the latter in the University of Berlin, is no common man. He comes forward boldly as the avowed opponent of German Naturalism, as it is called, and, in a work of great ability, defends the old orthodox views of the prophecies which relate to the Messiah.

I know it is an opinion pretty generally entertained, that nothing good can come out of Germany, in a theological point of view. If those who are so confident in maintaining this opinion, were to form a judgment for themselves, by examining some of the latest German productions in divinity,—those, for instance, of Tholuck, Hahn, Neander, and the author of the following analysis, I am sure they would be surprised at the unexpected correctness of the views of evangelical truth, (I use the phrase in no party sense, but synonymous with the pure Gospel of our Lord Jesus Christ,) which they contain; and astonished at the learning, drawn from almost all ages and countries, which they bring to elucidate and defend them. If infidelity, sharpened by mental vigor, has drawn largely from the treasures of oriental literature, in order to give such an exhibition of the contents of the Bible as is consistent with its own views, it is better, (to adopt the sentiment of the Quarterly Review,) to meet the enemy on the ground which she has herself taken, and to fight her with the weapons which she has herself chosen, than to resort to prescription and authority, in order to put her down. What is here recommended, has been done, and is still doing. The Goliaths of Gath will not be permitted to defy the armies of Israel for nothing: God will raise up Davids to strike the enemy to the earth, and to vindicate the cause of his own truth. German neology is producing the same result that was produced by English and French deism. It is made the means, by Divine Providence, of advancing the cause of Gospel truth, although, indeed, not in the same way. It is rousing God's people to more application, to more industry, more examination of the Scriptures in the original languages, and, above all, to more prayer to the "fountain of all wisdom," for that holy illumination, without which, "the natural man cannot possibly discern" the spiritual truths of the Gospel. "Doth any man lack wisdom? let him ask of God who giveth liberally and upbraideth not, and it shall be given him. But let him ask *in* FAITH."

Dr. Hengstenberg has discussed the whole subject of the prophecies in the Old Testament which relate to the Messiah, as far as chap. liii. of Isaiah. Another volume is anxiously expected. In the two already published, (Berlin, 8vo. 1829,) after some excellent introductory remarks in the first chapter of the first part, he examines in the second chapter the prophecies relating to the Messiah in the Pentateuch, in the Psalms, and in the Prophets generally. In the third, he discusses the subject of the Messiah's Deity, as exhibited in the Old Testament; and in the fourth, his suffering and atoning character. The remaining three chapters are devoted to a consideration of the character of prophecy; of the method of proving that particular places do relate to the Messiah; and to the literature of such prophecies. This concludes the first volume.

The second is confined to the prophecies relating to the Messiah, which are contained in Isaiah. After some introductory observations, the author presents his readers with an able commentary on chaps. ii. iii. iv. vii. viii. ix—6. xi. xii. Inasmuch as the authenticity of the last twenty-seven chapters has been denied by the neological divines of Germany, he discusses this subject with great ability, and proves that there is no ground for such denial, but, on the contrary, irresistible arguments in favor of the orthodox opinion.—The section on the authenticity (or genuineness) of these chapters, has been translated by Professor Robinson, of Andover, and published in the last number of the Biblical Repository, which I beg leave to recommend to your critical readers as a work of great ability and promise; and the section immediately subsequent, containing an analysis of the same portion, is that for which I request a place in your publication. It is followed in the author's work by a critical analysis of chaps. xlii. 1—9, xlix. 1—9, l. 4—11, and lii. 12—liii. 13, all of which portions are shown to be prophetic of our Lord and Saviour Jesus Christ.

I cannot but hope that the analysis of these chapters may be useful to your readers. If those who are desirous of understanding the latter part of the sublime evangelical prophet, will read it, without particular attention to the division into chapters, which is occasionally very unfortunate, and by the aid of the view given in the following translation, they will see, I think, the general train of thought without much difficulty, and this will become clearer on every repeated reading. A belief that this result may fairly be expected, has induced me to request you to give publicity to an article originally intended merely for private use.

With great regard, your friend and brother,

S. H. T.

Isaiah, chap. xl. 1—11. This is a sort of introduction to the remainder of the book. The prophet begins with a command of God to his messengers, to announce to the unhappy people, that the punishment of their sins will soon have an end, and the period of reconciliation and favor begin, *verses* 1, 2. He depicts the deliverance to be effected, by a figure taken from the analogy of earthly kings. He introduces a herald requiring a way to be raised in the impassable deserts for Jehovah, who is about to lead his people back to their country, as he formerly conducted the Israelites from Egypt, *v.* 3–5. This result is as certain as Jehovah's promise, whose word stands fast for ever amid the transitoriness of all earthly things, *v.* 6–8. Jerusalem is called on to announce to the other cities this intelligence of Jehovah's glorious aid, *v.* 9–11.

The deliverance from Babylon is clearly predicted; but at the same time it is used as a figure to denote a deliverance of an infinitely more elevated and powerful nature. Isaiah scarcely ever speaks of the inferior deliverance without referring to the higher. The proclamation of the forgiveness of sins, of the restoration of the people, and of the revelation of God's glory, will be fulfilled, in its highest and most perfect sense, by the Messiah. This concomitant reference to the more elevated deliverance, is founded in part on the character of the prophecy itself, and in part on the pointed evidence of the New Testament. See Matt. chap. iii. 3; Mark, chap. i. 3; Luke, chap. iii. 4; John, chap. i. 23. In these passages, John the Baptist is referred to. He was called to remove the obstructions which opposed the revelation of God's glory in the Messiah. He took the first place among the heralds who prepared the way for the march of the great King. The wilderness in which this way was to be prepared, was the Jewish nation, sunk in sin and error.

In the remainder of the chapter, *v.* 12–31, the prophet describes the divine omnipotence, majesty, and splendor. He was led to this, from having spoken of the glorious development of power to be made by God in his people's deliverance. Of this, he makes a twofold application. In the first place, *v.* 18–26, he shows the worthlessness and folly of idolatry, which he was induced to do, partly from the circumstances of his time, and partly by foreseeing the enticements to idolatry, to which the exiles would be exposed among an idolatrous people. Then he exhorts his countrymen, *v.* 27–31, to confide steadfastly in their almighty and omniscient God, whose power will not fail to assist the weakness of those who trust in him, although it may be slow in its advances.

Chap. xli. This chapter, also, as well as the preceding, relates principally to the deliverance by Cyrus. The discourse is in part addressed to the idolatrous nations, who cannot but see the nothingness of their idolatry in this proof of divine omniscience and power. If this prediction of the rise of Cyrus, given by Jehovah through his prophets so long before the event, could not be traced to any natural causes, and if they were unable to bring any similar prediction, communicated through their idols, they must confess that Jehovah hath really sent him whom He promised to send. This conclusion is the stronger, inasmuch as their idols were of no avail against the mighty victor; whilst the Israelitish people, given up by them as lost, obtained through him the so long promised deliverance. The discourse is also in part addressed to the Jews in captivity, who are comforted by the proclamation of the approaching deliverance, and consequent happiness.—Jehovah is introduced speaking, and calls on the idolatrous nations to enter into judgment with him, *v.* 1. The proof of the justice of his cause in opposition to them, he derives from the mission of Cyrus, the irresistible prince, *v.* 2–4. But instead of being led thereby to an humble acknowledgment of their error and of Jehovah's omnipotence, in great distress they sought aid from their idols: but in vain, *v.* 5–7. Jehovah, thereupon, turns to the Israelitish people, and consoles them by announcing their deliverance, and the destruction of their foes, *v.* 8–16; with which is connected a promise of abundant happiness to follow their distress, *v.* 17–20. (In *v.* 14–16, the prophet declares to the people, after he had predicted to them a deliverance, to be effected by other instruments, furnished by God,—that at a subsequent period, they should themselves conquer their powerful enemies. The accomplishment nearest at hand, is to be sought for in the times of the Maccabees. These not only carried on successful wars against the Syrians, but they subjected also the neighboring people, who had shown themselves most hostile to the Israelites. The order of the prophecy is adapted to the order of time; first, the deliverance from the captivity by Cyrus is announced; then the victories of the covenant people themselves.—In delineating the happiness that was to follow the deliverance from the exile, the period immediately subsequent to that event, constitutes the foreground, and affords but a partial fulfilment. The blessings here promised, are imparted in the fullest and spiritual sense through the Messiah.) Again Jehovah turns to the idolaters, and requires them to prove, in opposition to him, the omnipotence and omniscience of their idols, as he had shown these attributes from the mission of Cyrus, and from the prediction of it through his prophets.

Chap. xlii. 1—9. This is a distinct section. The description of the *human* great author of *temporal* deliverance suggests to the prophet, by way of opposition, the image of the *divine* great author of *spiritual* deliverance. Afterward he returns to the inferior deliverance; on which principally he dwells until chap. xlviii. 22. This whole section is almost entirely occupied by the same circumstances,—the victories of Cyrus, the overthrow of the Babylonian dominion, the unmerited deliverance of the Israelites, and the opposition to idolatry founded on these circumstances. It admits of various subdivisions, in forming which, however, much must be left to individual judgment.

The first extends from chap. xlii. 10, to chap. xliii. 7. After an exordium, *v.* 10–12, in which all the inhabitants of the earth are required to praise the glory of Jehovah, the prophet introduces the causes which led him to make this requisition. Jehovah, after having long kept quiet, will suddenly appear for the destruction of his enemies, and at the same time will deliver his unhappy people, while all idolaters are without defence and assistance, *v.* 13–17.

The discourse is then directed to the people of Israel. They are called on to rouse themselves from their apathy to true knowledge and consideration. Notwithstanding all the favors and revelations which God hath shown them, they have closed their hearts to any good impression. They must be abandoned to punishment and distress, without being led thereby to religious consideration, *v.* 18–25. Yet Jehovah cannot leave in their merited wretchedness the people always dear to him. He will deliver them from the slavery, in which other great and powerful nations, given up a ransom as it were for Israel, shall take their place, and they shall return to their own land from all countries into which they have been dispersed, chap. xliii. 1—7.

The prophet uses this great work of delivering the Israelites, and overthrowing their enemies, which Jehovah had long before particularly announced by his servants, in order to prove His omnipotence and omniscience, and the nothingness of idolatry, against the unbelieving part of the people and the idolatrous nations, *v.* 8—13. This is followed by a new description of the deliverance. Jehovah, as the defender and covenant God of the Israelites, will claim them again as his property, and overthrow Babylon for their sakes. So great are the favors to be bestowed, that former benefits shall be entirely forgotten. All difficulties shall be removed, *v.* 14–20. And, as the people might readily imagine, that their deliverance is to be attributed to their own merits, the prophet sets aside all such carnal presumption, *v.* 21–28.

Chap. xliv. In this chapter a new description of the divine favor is contained. Jehovah's richer blessings shall be imparted to the people after their distress. He will pour out his Spirit on them, and many of the Heathen will honor the God of Israel as the only true God, *v.* 1–5. Here the blessings attendant on the deliverance from the captivity flow together with those to be imparted at the coming of the Messiah. The pouring out of the Spirit, and the conversion of the Gentiles, are always brought forward as marks of the times of the Messiah. Now, again, as is usual with Isaiah, the long predicted deliverance from the captivity, and the overthrow of the idolatrous nations, are adduced to prove the vanity and folly of idolatry, *v.* 6–11; the absurdity of which is placed in a striking light in the splendid delineation of *v.* 12–20. Then the exhortation to Israel truly to honor Jehovah, is founded on the vanity of idols, and on his real and exclusive divinity. This is supported by the proclamation of the approaching deliverance, the author of which, Cyrus, is particularly named, *v.* 21–28.

To be continued.

DIOCESAN AFFAIRS.

ADDRESS OF BISHOP ONDERDONK.

Concluded.

The Rev. Amos Pardee, who was obliged by physical infirmity, some time since, to relinquish the public duties of the ministry, has, I am happy to say, so far recovered as to have been able, within the past year, to render much essential service, although he is still disengaged, either as a missionary or a parish priest.*

The Rev. Hewlett R. Peters, Deacon, has relinquished the missionary station at Hobart, Delaware county, where he is succeeded by the Rev. James M. Tappan, Deacon, removed from the station at Morristown, St. Lawrence county, and has been transferred to the Diocese of New-Jersey.

The Rev. Joseph Prentiss has resigned the Rectorship of Trinity Church, Athens, and is now confined to that of St. Luke's, Catskill.

The Rev. Ephraim Punderson, Deacon, having relinquished the missionary station at Colesville, is now without any stated ministerial employment.

The Rev. Thomas C. Reed, Deacon, lately a tutor in Union College, has been constituted a professor in the same.

The Rev. Richard Salmon has taken charge of the missionary station at Warsaw, Genesee county.

The Rev. George Upfold, D. D., has resigned the Rectorship of St. Thomas' Church, in this city, and removed to the Diocese of Pennsylvania, carrying with him the just reputation of one of the most respectable Presbyters of our Church, and the long-cherished and merited esteem of his brethren generally of the city.

The Rev. Ralph Williston, having relinquished the missionary station at Ithaca, Tompkins county, where, as above stated, he is succeeded by the Rev. Mr. Carder, has removed to the Diocese of New-Jersey.

The Rev. John M. Garfield, removed from the Diocese of Connecticut, has charge of a female Seminary in Albany.

The Rev. Benjamin I. Haight, Deacon, has been appointed minister of the newly-organized parish of St. Peter's Church, in this city.

The Rev. Aaron Humphrey having removed from Massachusetts, has charge of the missionary station at Waddington, St. Lawrence county.

The Rev. R. Townsend Huddart, from Ireland, having produced to me satisfactory evidence of being in Deacon's orders, by ordination received in that country, and of unexceptionable character and standing, is now teaching, and, by my permission, occasionally officiating for the clergy in this city.

The Rev. John A. Hicks having canonically removed from the Diocese of Pennsylvania, has been appointed Rector of the newly-organized parish of St. John's Church, in the city of Troy.

The Rev. Reuben Sherwood having canonically removed from Connecticut to this Diocese, is the Missionary at Ulster, in the county of Ulster.

But one death has occurred in the number of our clergy during the past year. The Rev. Sutherland Douglas, a young Presbyter of great promise, while in Europe for the benefit of his health, and at about the period when he was contemplating a return, was taken to his rest. The resumption of his clerical functions was anticipated with much hope of credit to himself and benefit to the Church. The hope, however, has been blasted by a dispensation from that source whence nothing but wisdom and goodness, although, for a season, it may seem to be not joyous but grievous, can possibly proceed.

That but one of our number has been removed, by death, is a cause of the more grateful reflection from comparison with the well-known mournful ravages which had been made by the king of terrors the preceding year.†

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* The following report from this venerable clergyman, made at my request, will show the amount of duty performed by him since he was enabled to resume the public duties of the ministry:

"After the Convention before last, I returned to my station at Perryville, and continued to officiate, I believe, every Sunday, for about six months: then I was unable, on account of ill health and loss of voice, to officiate at all; and immediately gave up the station. The baptisms were, during that period, one adult and four children.

"In the month of November last, being in Manlius, and having improved some in health and voice, that place being but partially supplied I frequently officiated there, and also in Pompey frequently, for about three months: and baptized in Pompey one adult and two children: and on one Sunday during this period, I officiated at Fayetteville, about the time of organizing the church there.

"In the month of February, the Rev. Mr. Selkrig being absent, I supplied his place.

"About the first of March, it being a season of very warm religious excitement among the various other denominations of Christians, the vestry of Christ Church, Manlius, requested me to take the principal care of their Church, until it should be otherwise fully and permanently supplied, which proved to be until the first of May, when the Rev. Mr. Hollister took the charge.

"During this season of religious excitement, there was no departure from the strict rules and order of the Church, either by me or any other of our clergy who were there during this period, nor any disposition among the laity of the Church to do so. The church was open during the whole day on every Lord's day; and a public lecture delivered in the church on every Wednesday evening, and sometimes on other days of the week, by me; sometimes by the Rev. Mr. Selkrig; once by the Rev. Mr. Hollister, and once by the Rev. Mr. Dyer; and Friday evening was devoted to familiar religious instruction of the young people, and others who saw fit to attend, in a room provided for the purpose.

"My whole time, except when employed in public exercises, was, from early in the morning until late in the evening, spent in visiting, from house to house, those who wished for instruction from me, and in calling upon those of the parish who I knew needed attention.

"The forepart of this time being the season of Lent, the subject of my public discourses was, of course, self-examination and repentance; and the theme of my discourse in private instruction was, repentance toward God, and faith toward our Lord Jesus Christ; showing what exercises of mind, and what affections of the heart, are included under them, and that whatever of Scripture truth might be expressed by the modern sectarian phrases, indicating religious character and state, was comprehended for the most part under these Scripture terms. The distinction between the ordinary and miraculous gifts of the Holy Ghost, was often shown, and in order to obtain that grace which we need, the importance of using the means and complying with the ordinances which the Gospel prescribes. The result was, that by the Divine blessing no individual was lost from the congregation, but an accession of some families took place; and on Easter Sunday, 19 new communicants partook of the symbols of their Saviour's love. At different times during this period of two months, I baptized 14 adults, and eight more who had taken a decided religious character. Some, prepared to receive the sacrament of baptism at a convenient opportunity, and the others, nearly so, were left to be further instructed, and to receive that sacrament from the Rev. Mr. Hollister. After this I officiated three or four Sundays at Fayetteville, another part of the Manlius Missionary station, where I baptized one adult, and nearly prepared three or four more who had taken a decided religious character, to receive that sacrament from the hand of the Rev. Mr. Hollister. Twice I have crossed the Oneida lake from Manlius to Constantia, performed divine service, and preached the first sermon that is known to have ever been delivered there by an Episcopal clergyman. There is a Church organized, which is now erecting a church building 38 by 50, which is expected to be finished next spring, neither of which were effected by my instrumentality. I have also officiated twice at Bridgport, near Oneida lake, and baptized one adult; once at Verona; three times at Oneida; once at Jamesville, for the Rev. Mr. Beardsley; once at Otisco, and several times at Cazenovia, where it is hoped a Church may be organized ere long. I have, in addition to that which has been already named, prepared nine persons for confirmation, who have received that rite at different places. The number of baptisms by me, heretofore unreported, is 17 adults and 6 children—whole number 23. The whole number prepared by me for some religious ordinance, within the last year, is about 50.

"The burials by me at Manlius were 2—the marriages were 2."

† Between the Conventions of 1829 and 1830, six clergymen of the Diocese, besides our ever to be lamented Bishop, were removed by death, viz., the Rev. William Harris, D. D., President of Columbia College; the Rev. Isaac Wilkins, D. D., Rector of St. Peter's Church, Westchester; the Rev. Daniel McDonald, D. D., Professor in Geneva College; the Rev. John Sellon; the Rev. William Thompson, Rector of Christ Church, Rye; and the Rev. Edmund D. Griffin, Deacon, supplying the place of the then absent Professor of Rhetoric and Belles Lettres, in Columbia College.

This seems to be the proper place to put on record such Episcopal acts of the late Bishop of the Diocese since his last Conventional address, as have come to the knowledge of his successor.

He admitted to Deacons' orders, James A. M'Kenney, since transferred to Maryland, Thomas C. Reed, Henry J. Morton, and John M. Forbes; the last two being alumni of the General Theological Seminary.

The Rev. George L. Hinton, the Rev. John M. Guion, and the Rev. Orange Clark, Deacons, were admitted by him to the holy order of Priests.

He instituted the Rev. Henry J. Whitehouse, Rector of St. Luke's Church, Rochester.

He laid the corner-stone of St. Clement's Church, New-York, and consecrated to the service of Almighty God, St. Andrew's Church, New-York; Zion Church, Little Neck, Queen's county; St. Luke's Church, Half-Moon, Saratoga county; and St. Paul's Church, Rochester, Monroe county.

There are at present in this Diocese 20 candidates for the holy orders, viz., Seth Davis, John F. Ernst, Seth I. Rogers, Manuel Fetter, Robert B. Van Kleeck, Liberty A. Barrows, George S. Porter, Joseph F. Phillips, Washington Van Zandt, Hendrick Metcalf, Abram B. Hart, John Dowdney, Jun., William M. Carmichael, Thomas Clark, George Fiske, John P. Lathrop, Charles Skerrett, William Allanson, John Garrett, John D. Ogilby. Of these, 8, viz., Messrs. Davis, Van Kleeck, Barrows, Porter, Van Zandt, Hart, Dowdney, and Clark, are students of the General Theological Seminary. Several others, including a number who have just entered, or are about entering, the General Theological Seminary, are waiting for a meeting of the Standing Committee, in order to present the testimonials proper for their being recommended as candidates. And many others there are of most promising qualifications, earnestly desiring to prepare for the ministry, who are prevented from entering on their studies by inability to support themselves during the required term of preparation. I would that they who have the means of lending a helping hand in such emergencies, could realize the amount of good in glory to God, prosperity to the Church, and all the blessings of religion to man, in both his social and individual capacity, which they are preventing, unless those means are liberally supplied.

It is painful to me to record the death of Edward Eastburn, a candidate for orders, from the accomplishment of whose pious and heart-felt desire to devote himself to the ministry, had it pleased God to grant it, much good might reasonably have been anticipated.

It is not unknown to the members of the Convention that measures were, a few months since, adopted at a public meeting of Episcopalians in this city, with a view to the aiding of the Domestic and Foreign Missionary Society of our Church, in that branch of its operations which comprises the mission at Green Bay. The Society had, last year, received the promise of Bishop Hobart, that he would recommend that mission to the especial patronage of the Church in this Diocese. Cordially cherishing the views of the subject which led to this promise on the part of my predecessor, urged by the great wants of the Society in reference to this mission, and rejoicing at the reason I had to believe, that this object would concentrate the feelings and efforts of the clergy and laity of the Diocese, and unite, in harmonious co-operation, those who might otherwise be divided on the question of the expediency of our Church, in its present circumstances, engaging in foreign missionary enterprises, I unhesitatingly gave my sanction to the measures which have been adopted; and hope I may be allowed to anticipate their being generally approved, and liberally seconded, throughout the Diocese.

The vast increase in this city of the number of those who are totally unable to provide themselves with the ministrations of religion, including many members of our own Communion, and of our sister Churches of England and Ireland, and the immense numbers among us who are proper objects of that highest of Christian charities, which cares for the souls of those who care not for their own, had long drawn the attention of some of the most active and benevolent members of our Communion to the subject of missionary operations of our Church, in this city. A Society for the purpose has been formed on principles in perfect accordance with the Canons of the Church, and which secure the full influence in its concerns of the ecclesiastical authority, and preclude any change in its Constitution without the consent of that authority. Every step in the measure has been taken with my full approbation; and the Society now wait to know whether the Convention will give them that authority to act in a portion of the missionary concerns of the Diocese, without which, all operations in the premises must be irregular, and therefore would not be thought of by this Society.

I ought to bear particular and grateful testimony to the very efficient operations of the several Societies of our Church in this city, especially the Protestant Episcopal Press, to which I look as one of the most efficient and extensively useful agents in promoting the best interests of our Church.

And let me, my brethren, again urge the often warmly urged objects of *education for the ministry*, and *missionary operations*; and let me especially, ask your uniting with me in constant prayer, for the blessing of God on all proper measures for advancing the interests of the kingdom of His dear Son, our Lord and Saviour Jesus Christ.

BENJAMIN T. ONDERDONK.

New-York, October 7th, 1831.

The mention of the consecration of Zion Church, Little Neck, ought not to pass without a record of the circumstance, often mentioned by Bishop Hobart in terms of the highest commendation and pleasuee, that for the erection of this peculiarly commodious and beautiful building, as well as the donation of the cemetery in which it stands, we are indebted *solely* to the munificent liberality of Wynant Van Zandt, Esq.

THE CHURCHMAN.

SATURDAY, OCTOBER 29, 1831.

Corrections.—In the article on the "Diocesan Convention" in our last, the italicized words in the sentence "support them while *they lay* the foundations of new towers in our beauteous Zion" were omitted in the hurry of composition. For the insertion of "*such*" before the word "new", the printers must be responsible. They have also to answer for the blunder of inserting "*only*" before the words "to glance" in the notice of "Griffin's Remains", thereby making sheer nonsense of the passage—and for the mis-spelling of the name of SCHROECKH, in the article on Mosheim. In the same article, the word "with" is omitted in the sentence—"the high encomiums *with* which it was greeted."

In the portion of the Bishop's address given in No. 30, mention is made of a confirmation of 22 persons, without naming the Church—ST. JOHN'S CHURCH, BROOKLYN.

In the same number, the name of ST. MARK'S CHURCH, JAMESVILLE, ONANDAGA CO., was partially dropped, and incorporated with that of TRINITY CHURCH, ULSTER.

To Correspondents.—"Q." is informed that we are in possession of all the facts respecting the subject of his inquiry, and will be happy to communicate them to any one concerned who may call at our office. Nothing was done in the matter without the consultation and explicit sanction of the ecclesiastical authority. We are satisfied that "Q.", upon examination, will find himself in an entire misapprehension. Several valuable communications are necessarily deferred.

Journal of the Convention.—The Secretary of the Convention begs leave to state, as an apology for the delay of the publication of the Journal, that documents not in his control, and necessary parts of the Journal, did not reach him until this day—the 27th. No time will be lost by him, or in the office, in getting the whole through the press.

Study of the Scriptures.—We commend to the careful perusal of our readers, the article commenced to-day, under the head of Biblical Criticism; and, *in* its perusal, the imitation of the Bereans.

The New-York Evangelist of the 22d contains a communication signed "J. L.", denying the truth of certain statements relative to the self-named *American* societies, which we copied from the "Christian Advocate and Journal." Why "J. L." chose to pass over that respectable authority, and call upon *us* for a justification of its assertions, he best knows. For our parts, though we did commend, and do again most heartily commend, the article of the "Christian Advocate," and though we doubt not the correctness of its statements, we do not deem it incumbent upon us to take up the gauntlet in their defence.

Ordination—On Wednesday the 19th, at Grace Church, White Plains, the Rev. Robert W. Harris, Rector elect of that Church, was admitted by the Bishop of this Diocese, to the holy order of Priests; and the rite of confirmation administered to 9 persons. A large number of the neighboring clergy were present, and added much to the interest of the occasion, and to the gratification of their Diocesan.

Episcopal Acts.—From the "Address," concluded in to-day's number, it appears that during the past year, the Bishop of this Diocese has ordained 8 Deacons, and 4 Priests, instituted 7 Rectors, consecrated 4 churches, and confirmed 1350 persons.

New-York Protestant Episcopal Tract Society.—The celebration of the twenty-second anniversary of this Society was announced in a late number of our paper. It is one of the oldest of our diocesan institutions. Many of its founders are still members of its board of managers, and actively engaged in other associations within the Church, having, of course, engaged in the Tract Society in extreme youth. The history of the origin of the New-York Protestant Episcopal Tract Society is brief. It had its rise in the zeal of young lay members of the Church, desirous of doing their part in contributing to her strength and extension: its operations have been steadily progressive, with occasional hindrances, from various causes, but no relaxation of persevering interest and effort, on the part of its founders. Many of those who have participated in the management of its affairs, are gone from the scene of labor, to the rest of God's people. The lamented Duffie deserves peculiarly to be remembered among these; who, very long before his entering the ministry, held the office of Treasurer of its funds. Others deserve to be, and are remembered, but we have mentioned him as a bright illustration of the effect of connexion with these institutions, in fostering and maturing personal holiness, and zeal for the salvation of men.

Never was the Tract Society more flourishing* than at present, and never has the demand upon it for its publications been so great. Abundant facts are in possession of its conductors evincing a degree of inquiry in the public mind, both with regard to religious truth in general, and the distinctive characters of its "pillar and ground,"—truly auspicious to the interests of a Church, whose boast and honor it is, that it challenges inquiry, full, minute, and thorough.

The New-York Protestant Episcopal Tract Society now has upon its list,

Regularly issued publications,	40

All the new publications of the Society are stereotyped; and it now possesses

Pages of stereotype plates in good order,	737
In the last three years have been added,	
New tracts,	21
Pages of stereotype plates,	571

The *publications* of the Society have been as follows:

Since its organization in 1810, to present anniversary,	361,950
In past three years,	286,000
In past year, (either for distribution by the Society, or sale by the Press,)	147,000
Its *distributions* have been—(counting the number of *copies*, not pages)—from 1810 to present anniversary,	238,013
In the last three years,	45,278
In the last year,	22,063
Of the last year's distribution, there were sent out of the United States, viz: to Liberia, Smyrna, St. Domingo, Bermuda, Newfoundland, and Canada,	1,574
Circulated in the dioceses of our Church in the U. S., other than New-York,	8,057
In the Diocese of New-York,	11,109
At Navy Yard, Brooklyn, and on board ships of war,	1,062
To seamen in the merchant's service,	261

It should be stated that editions of "Wilson's Sacra Privata," "The Christian's Manual," "The Companion for the Altar," "Berrian's Family Prayers," and similar devotional books, have been among the gratuitous issues of the Society, and an edition of the Catechism in the French language: other large works of 84, 56, 50 pages,—are constantly distributed at the Depository.

The condition of the Society, as regards means and opportunities of usefulness, if sustained, as it must be, by pecuniary contributions, is most encouraging. May it go on and prosper.

The reports of its sister institutions of this diocese, will be noticed in future numbers.

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* More flourishing we mean *in its work of usefulness*. Its treasury, at least its *lesser* treasury, is empty. Its great reservoir, however, the bounty of the Church, is soon to be appealed to.

Sunday School Books.—We are requested to state, that the agents of the Sunday School Union of our Church, will contribute essentially to the prosperity of the Society, in preventing the needless distribution of its capital,—if they will be careful to order definitely from the Catalogue, such books, and in such numbers as are required particularly in their vicinity. A few moments consultation with the clergyman of their parish, or the superintendent of its Sunday School, would enable them fully to comply with this request.

Green Bay Mission.—The Treasurer of the Green Bay Mission Fund, has great pleasure in acknowledging the receipt of the following gratifying letter, fervently hoping it may stimulate others to like meritorious deeds.

JAMES SWORDS, *Treasurer*
Green Bay Mission Fund,
No. 127 Broadway, N. Y.

Oct. 27, 1831.

Troy, Oct. 24, 1831.

Sir,—The ladies of St. Paul's Church, in this city, have requested me to inform you, that on the 22d inst., they forwarded three boxes of sundry articles for the Green Bay Mission, to the care of Messrs. Joy & Webster, Buffalo, and paid the freight to that place.—The boxes were directed to the Rev. Wm. Cadle, and the goods were valued at one hundred and seventy-two dollars. I am respectfully,

S. WARREN.

Mr. James Swords, N. Y.

We take this opportunity of giving publicity to the fact, that a box of clothing for the children of the Mission, valued at about $150, provided by ladies of a parish in this city, accompanied by an elegant Bible and Prayer Book for the desk, from a friend, was very lately forwarded to Green Bay.

Pecuniary assistance is indispensably necessary, however, at this moment. A friend to the Mission has just communicated to us the following statement, and a request for its publication with which we cheerfully comply. Its mere presentation is, we trust, all that is necessary, at this hour. The demands upon the bounty of the members of the Church, especially in this city, have of late been very numerous,—the result, however, not of losses or embarrassments from indiscreet management, nor of the failure of visionary schemes, but of positive, real, and unavoidable necessities. As such, they should be met, with cheerfulness, according to the ability of each. Do we *complain* that we are importuned for aid in the erection of temples of worship for our brethren? in the support of Christian schools for the unguided and untaught children of the wild?—of missionaries to complete the work which our Saviour began and watches over?—let us contrast our condition with that of our "desolate" brethren of Barbados, and let our offerings to God be the evidence of the emotions excited by the contemplation!—

"It appears" says our correspondent, "that upon the strength of the assurances received from New-York, Mr. Cadle had directions to go on with certain buildings for the use of the Mission, and he writes to the Secretary that his drafts for $1500 & $460 will be transmitted early in November. To meet these, there is at present nothing in the treasury! The Rev. Mr. Hawks has departed on a special mission for the collection of funds for this object, and will visit the towns on the Hudson; but it is not at all likely he will obtain one half the money required. The statement of these facts will perhaps have the effect of calling the attention of Episcopalians to the pressing necessities of the society on the score of this Mission."

Barbados.—The most liberal and generous provision has been made by the government and inhabitants of neighboring islands, for the wants of the sufferers of Barbados. The colonial legislatures have voted large appropriations for their relief,—sermons have been preached in all the churches and chapels, and provisions have been largely contributed; and "the slaves belonging to several plantations, in the island of Antigua, had cheerfully offered to contribute 'a little from their little,' in aid of their fellow creatures' wants."

On occasion of the preaching of a sermon in St. John's Church, Antigua, from the very appropriate text, Luke xiii. 1-5, 'one hundred pounds in gold and silver,' was contributed.—"The private subscriptions in Antigua alone, on the 6th Sept., had reached £1,545, island currency, beside some donations of provisions, hard wood, &c., from several gentlemen, clergy, and laity."

We were not a little interested in observing the statement, that a "Soup-Dispensary," erected by a Ladies' Association, before the hurricane, had withstood its fury, or rather been preserved amid the general ruin, and that the bulletins of the Committee of Relief are dated from this house of charity.

The asylum for the aged and infirm, which was shattered by the hurricane, has been re-fitted, and affords a shelter to thirty-three destitute and infirm females.

The following editorial paragraph from the Barbadian of the 17th ult., we indulge ourselves in inserting, as it conveys so impressively the feelings of our afflicted fellow-christians and fellow-churchmen of Barbados: and will not its perusal excite a generous zeal in behalf of those, whom, at Fayetteville, a visitation of the same Providence has left without an altar?

"We are highly gratified to find that St. Mary's Chapel is in a forward state of repair. By tomorrow week we hope the congregation will again be permitted to assemble in the sacred edifice, to pour out their hearts in gratitude for their late signal mercies, and to pray for a continuance of God's blessings. We cannot doubt that this unspeakable comfort will be extended as soon as possible to the congregations of all the other churches and chapels."

City Mission Society.—The organization of this evangelical institution, is now complete.—The Board of Managers lately elected, have held two meetings, adopted a code of by-laws, and appointed their Standing Committees, viz.—an Executive Committee, Committee of Ways and Means, School Committee, Library Committee, and Committee of Arrangements. A succinct history of the Society has been published. At the meeting held on the evening of the 27th, a subscription list was opened—it is now in the hands of the Treasurer, Mr. J. A. Perry, No. 33 Wall-street.

Proclamation, by Enos T. Throop, Governor of the State of New-York.

Being conscious that a periodical public oblation of our hearts to Almighty God is acceptable to him, and a pleasing duty; and that it is highly becoming in nations, recipients of his favors, as well as individuals; I do, in humble reverence, and in conformity to usage, recommend to the people of this state, the observance of *Thursday the eighth day of December next*, as a day of Prayer and Thanksgiving. Let us, with united hearts, on that day, renew to Him our acknowledgments of gratitude, for those peculiar national institutions by which he has distinguished us among the nations of the earth, and whereby all our civil, religious, and personal rights are secured; and for having established schools among us, and other means of public instruction, whereby our capacity for enjoyment is enlarged, and we are enabled better to understand and defend our civil and social privileges: And among the innumerable favors which we have received from his bountiful providence, during the past year, let us particularly thank Him, for healthful and fruitful seasons, for the growing spirit of laudable enterprise and diversified industry, and for his remarkable interposition in staying the desolating moral pestilence of intemperate drinking.

In witness whereof, I have hereunto set my hand, and affixed the privy seal of the (L. S.) State, this twentieth day of October, in the year of our Lord, one thousand eight hundred and thirty-one.

E. T. THROOP.

The *Form of Prayer and Thanksgiving*, will be furnished gratuitously to the clergy, on their sending or applying at the Press, where it may also be had in quantities, at a small charge per dozen.

LITERARY.

The Meeting of the Travellers.—104 pp. 18 mo. (with an engraved frontispiece,) by the author of the M'Ellen Family, has just been issued by the Press, who possess, by the favor of the Rev. author, the copy right of the series of M'Ellen Tracts. The present volume will be found to lack none of the interest which has rendered its predecessors so acceptable and useful.

The Red Book. *By Mrs. Sherwood.*—We extract the following notice of this work, (a copy of which has been laid upon our table,) from the Family Visiter and Sunday School Magazine. Messrs. Pendleton and Hill, of this city, are the publishers of the present edition.

"We regret exceedingly that a few very distinct traces of the Calvinistic dogmas prevent us from giving our entire approbation to this interesting little volume. The stories which compose it, the last especially, are in Mrs. Sherwood's best style, and in plan and execution, with the exception already made, without a blemish. Our objections lie against passages on the 14th, 45th, and 47th pages, which the teacher's or parent's pen might easily correct. Our delight in the volume arises from its tendency, well told in the concluding sentence:—"

"'And now, my youthful reader, if the character of my lovely Mary Anne has proved admirable in your sight, let me beg you earnestly to seek that divine influence, by which alone your heart can be changed. Apply by faith to the blood of Christ, which alone can pardon your sins, and sanctify your affections; and then, whatever your situation in life, or whatever disappointments you may experience, the consolations of the Holy Spirit, and the charms of piety, will be added to the external graces and embellishments of youth.'"—p. 66.

INTELLIGENCE.

DOMESTIC.

Clerical Change.—The Rev. Norman Pinney, late adjunct Professor of Ancient Languages in Washington College, has received, and accepted an invitation to the Church in Mobile.

Bishop Chase.—It was stated in this paper a few weeks since, that Bishop Chase had resigned the Episcopate of Ohio, together with the Presidency of Kenyon College; and that the Rev. Mr. M'Ilvaine, of Brooklyn, had been elected to supply his place.—It now appears from a statement in the Mount Vernon Gazette, of the 7th inst. that Bishop Chase has recently decided, that no bishop can resign his Episcopate; consequently he still remains Bishop of that Diocese, and ex-officio President of the College.—*Ontario Repository.*

A collection of $100 was made in St. Luke's Church, Rochester, after an appeal by the Rev. Mr. Buxton, to aid in rebuilding St. John's Church, Fayetteville, N. C., which was destroyed by fire in that town last summer.

Little Falls, Herkimer Co.—A subscription for a new Episcopal Church is now in circulation. The ground has been already given.

House of Reformation.—On Tuesday, the 18th inst., the Right Rev. Bishop Griswold, accompanied by the Rev. Messrs. Doane and Croswell, visited the House of Reformation, under the charge of the Rev. Mr. Wells, Chaplain and Superintendent, and admitted *four* of the boys to the rite of Confirmation. Interesting and excellent as, by the allowance of all, this noble institution is,—a crowning glory to the city by which it is supported, and an honor, such as proceedeth from God, to the unwearied Christian philanthropist by whom it is conducted,—no one can see or appreciate one half of its excellence or interest, who has not witnessed the exhibition of its religious character and influence. It is in this way, indeed, that the eminent success of Mr. Wells is to be explained. While others have sought to reform the morals of the abandoned and dissolute, with the hope that they might afterward embrace the truths, and submit to the influences of religion, *he* has begun with religion, that he might lay the only true foundation of morality.—*Banner of the Church.*

SUMMARY.

Rev. Thomas H. Horne.—We have the high satisfaction to state, on the authority of a private letter, that the Bishop of London has collated to a prebend in the Cathedral of St. Paul's, London, the Rev. THOMAS HARTWELL HORNE, well known to our readers as the author of the "Introduction to the critical study and knowledge of the Holy Scriptures;" and to add, what will not be doubted by any who know his learning, assiduity, and worth, that the preferment is bestowed, unsolicited, and expressly as an acknowledgment of the high sense entertained by the Bishop, of the value of Mr. Horne's labors in behalf of Christianity, and especially of his "Introduction."—*Banner of the Church.*

Discoveries on the River Niger.—A report of the proceedings of the Royal Geographical Society, in a late number of the 'London Literary Gazette,' contains some account of the discovery of the long sought course of the Niger, by Richard and John Lander, who accompanied Clapperton and Denham. They reached the Niger at the city of Boossa, near which Park and his associates met their unhappy fate. They were surprised to find the river here only a stone's throw in breadth; agitated by whirlpools, produced by the rugged rocks rising from its channel.

In this neighborhood is the large and flourishing kingdom of Yaoori, with a capital of the same name, well fortified, which is 20 or 30 miles in circumference. Below Boossa the Niger or Quorra, becomes a noble unobstructed river, from one to three miles in breadth, on which they floated at ease in their canoe. They soon met with great numbers of slaves exposed for sale, and the European merchandise for which they were exchanged. The people appeared enterprising and commercial, and numbers lived in their trading canoes. At Bocqua, they found a considerable town, and additional indications of European commerce. In ten days after being taken prisoners and ransomed by a king from the coast, they reached Kirree, a large town at the commencement of the Delta, and found the river separating into three branches of considerable magnitude. They descended the branch called the *Nun* or *Brasse* river, the first river east of Cape Formosa, to the sea, and after spending some time at the island of Fernandopo, they returned to England, where an account of their travels will speedily be published.—*Annals of Education.*

Literary Convention.—The meeting of this Convention, which was resolved upon at the last meeting in New-York, will take place on Tuesday, November 1st. Reports are to be received from Committees on several subjects, which we mentioned in August, and a number of interesting questions will be brought up for discussion. The objects of the convention are entirely *general*, and of the first importance. Its results must depend on the interest expressed by the friends of Literature and Education.—*Ib.*

ROCHESTER INSTITUTE OF PRACTICAL EDUCATION.

[We extract the following notice from a circular which we have received. We cordially wish success to this, and *every effort*, to form the *mens sana in corpore sano*, and shall rejoice to see the example imitated.]

Rochester Institute of Practical Education, was organized in May last. It is intended for extensive usefulness, and is in successful operation. Its students exceed 40, collected from four denominations of Christians, all equally privileged. It owes its origin to the late revivals of religion in the western part of the State. Many young men of piety and talents, have recently become anxious to prepare for the Gospel ministry, and to support themselves by manual labor, rather than burden the Church.

The Providence which called for an institution of learning, determined its character. Its aim should be to secure to its members vigor of health and strength of bodily constitution, to cherish the proper moral and religious habits, to develope their minds in a direction adapted to their high destination, and to gird up the stern and nobler energies of the soul to the power of great accomplishment. A few friends of religion and learning contributed sufficient to hire convenient buildings for one year, in a pleasant and healthful part of Rochester, and to furnish the different departments of labor, board, and instruction. The original founders and patrons, have committed the entire management of the Institute to six directors, chosen every two years by the Presbytery of Rochester.

The departments of labor is subordinate to higher objects. Experience shows, that most of our students can maintain ten hours of intense study, with three hours of labor, better than if no labor were required; and that the punctuality and order connected with this department, gives system to every thing connected with it. Students of ordinary mechanical skill, during the weeks they are learning their trade, can nearly earn their board; and it is calculated, that when the intended facilities, are furnished they will pay their expenses.

The members of the Institute govern themselves.—The Directors have not prepared a code of regulations, nor has the Principal dictated any. As rules were found necessary, the students consulting for their own good, either together, or by committees, adopt rules concerning labor, board, devotion, study, and all subjects of common interest. Officers of their own appointment carry these rules into operation. Thus republican principles are practically applied. Manual labor, with moral truth, does in fact elevate that character, and call forth the energies of the soul. Idle, vicious, and ignorant young men, surrounded by temptations, are incapable of *self-government, and of course of the benefits of the Institute.*

The History of a single day.—The students rise at 4 o'clock—they spend 15 minutes in preparing their persons and rooms for study. Near 30 minutes are spent in the Chapel, in reading the word of God, singing and prayer. Before 5 they retire to their rooms for study.—Their meals are at 6, 12, and 6. Three minutes are allowed from the stroke of the bell, for assembling for any public exercise. Each student studies 10 hours and labors 3. For want of room in the mechanic's shop, they are arranged in three divisions. The first division labor from breakfast till 10 o'clock, and recite at 11 and 5. The second, from 10 to 1, and recite at 8 and 2. The third, from 3 to 6, and recite at 9 and 1. Lectures addressed to all the students, are before 6 A. M. or after meals. Several evenings are occupied each week in public exercises or otherwise, the time, till 9, is spent in study. The only time at the discretion of the student, is from meals till the next hour, and this is usually occupied with special duties. *Ib.*

School Arrangement.—The following proposals are made in the French Journal of Education, for the methods of exercises and punishment, and the distribution of time in an institution for children.

Kinds of Exercise.—1. Walking. 2. Gymnastic Exercises. 3. Making collections of plants, minerals, &c. 4. Taking care of various animals. 5. Gardening. 6. Athletic games.

Kinds of Punishment.—1. Private reproof. 2. Public reproof. 3. Reporting the offence to the school. 4. Reporting the offence to the parents. 5. Eating alone. 6. Deprivation of any ordinary enjoyment. 7. Walking up and down in a solitary alley, carrying a weight proportioned to the strength.

Distribution of Time.—Intellectual effort—6 hours for young children; 8 hours for older children. Gymnastics—3 hours for young children; 2 hours for older children. Amusement—2 hours for young children; 3 hours for older children. Food and recreation—3 hours for young children; 2 hours for older children. Reading aloud—2 hours for young children; 2 hours for older children. Sleep—8 hours for young children; 7 hours for older children.—*Ib.*

Census of the United States.—By the *official* census, just published at Washington, it appears that the whole number of inhabitants in the United States is 12,856,647, of which 10,525,368 are whites, 319,647 free colored, and 2,010,572 slaves. By the census of 1820, there were 7,856,269 whites, 233,400 free colored, and 1,531,436 slaves. The increase of whites has therefore been 2,627,099, or 34 per cent; of free colored 86,247, or 37 per cent; and of slaves 479,136, or 31 per cent. Total increase 3,213,276, or 32 1-2 per cent.

Incendiary Publications.—The "Vigilance Association of Columbia," (South Carolina,) composed of gentlemen of the first respectability, have offered a reward of *fifteen hundred dollars* for the apprehension and prosecution to conviction, of any white person who may be detected in distributing or circulating within that state, the newspaper, called "The Liberator," printed in Boston, or the pamphlet called "Walker's Pamphlet," or any other publication of a seditious tendency.—*Sat. Morn. Trans.*

Liberia.—We regret to learn from the U. S. Gazette, that the schr. Hilary arrived at this port, brings intelligence of the capture of the Agency schooner Messurado, on the coast of Africa, by pirates, (slave traders we presume.) The officers and crew were put in irons and the schooner destroyed. How long will these monsters in human form, who infest the coast of Africa, be permitted to carry on this horrible traffic, and to perpetrate their human cruelties?—*Epis. Recorder.*

Lord Brougham.—The last number of Blackwood's Magazine intimates a fear, lest this extraordinary man should completely prostrate his intellect by his intense and unremitting application to the business of his office.—"Castlereagh went mad, and died miserably. Canning touched the verge of madness, and the cord snapt.—Brougham is tasking both intellect and temper to a pitch far beyond either of them."—*Sat. Morn. Transcript.*

The manuscripts of Sir Walter Scott were sold in London on the 19th ult. and were bought by numerous individuals, among whom was Captain Basil Hall.—The total amount of sales was 316*l.* 14*s.* After this, his autographs were disposed of, which brought good prices.

A bronze statue of Scotch granite, upwards of 4 tons weight, and 16 feet high, was erected in Hanover-square, London, on the 18th ult. to the memory of the late Right Hon. William Pitt.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 27th, from the following persons, viz:—

Miss G. A. Parker—R[illegible] H. Gregory—Rev. H. Adams—Rev. G. E. Hare—Cha[illegible]es Ogden—Edward R. Broaders—Samuel Colman—Rev. B. Glover—Rev. G. H. Norton—Rev. Benjamin Hutchins—L. H. Young—Thomas B. Lippitt.

Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending October 27th, to the following persons, viz:—

Rev. J. D. Carder, Ithaca, two boxes, per tow-boat Swiftsure—Rev. J. Avery, Edenton, N. C., one box per brig Lady Tompkins—Reuben T. Thom, Fredericksburg, Virginia, one box, care of Wood & Trimble, New York—Rev. H. Gregory, Moravia, Cayuga county, N. Y. one box, and parcel, per tow-boat King—Wm. S. Parker, Troy, two parcels per tow-boat Orleans—Rev. Samuel R. Johnson, Hyde Park, three parcels, per sloop Huntress—John Thompson, Annapolis, one parcel, care of G. Carr Grundy, Baltimore, per schooner La Bruce.

A PRIVATE LIBRARY

Of very rare Theological and Historical Works.

The subscribers will sell at Public Auction, on Monday evening, October 31st, at the New-York Long Room, 169 Broadway, an extensive Library of very curious and rare Theological, Historical, and Miscellaneous Works, being the collection of a literary gentleman, who has devoted nearly half a century in collecting them. In the collection, are some scarce editions of the Scriptures, an Oriental Manuscript written on palm leaves; together with many other curiosities. Gentlemen are invited to obtain Catalogues at the Sales Room, where the Books are exhibited.

PEARSON & GURLEY.

CHURCHMAN'S ALMANAC,
For 1832,—just published. Price, $4 per 100.

From the (London) Christian Guardian.

THE PATH TO THE GRAVE.

The beautiful have pass'd this way,
  Their light is on the track;
But lo! 't is fading from the sight,
  It gives no glory back.
A mournfulness is resting here:
O death! thy way is full of fear!

The powerful have departed hence,
  The mighty and the brave;
And the deep echo of their fame
  Has perish'd in the grave.
O fame! I tremble at thy breath,
Thou art such pleasant food for death!

The young, the gay, the joyous one,
  Has left a song behind;
But all its fine and touching tone
  Must perish from the mind.
O youth! O beauty! power and fame!
What are ye but a gilded name?

But still there are a humble few,
  How blessed is their lot,—
They pass this dark and lonely way,
  But shall not be forgot;
For lo! all glowing from afar,
Behold their light and morning star!

Be joyful, O ye ransom'd souls,
  Your help is from the sky;
And seraphs guide your fearful path
  To your bright homes on high:
O death! thou art the gate of heaven,
To those who feel their sins forgiven.

Dear Saviour, in the lonely grave
  Thy sacred body lay,—
O then, and shall thy followers shrink
  Since Thou hast pass'd that way?
The grave—how blessed is the night,
Which comes before immortal light!

AMERICANUS.

DEVOTIONAL.

Blessed are they that keep his testimonies, and that seek him with the whole heart.—Psalm cxix. 2.

"TESTIMONIES" may be considered chiefly to mark the preceptive part of Scripture: and it is interesting to notice the connexion in which the word is used in this psalm, as denoting that spiritual delight and perfect freedom, which David habitually found in the service of his GOD.—Mark his language; "I have rejoiced in the way of thy testimonies, as much as in all riches. Thy testimonies have I taken as a heritage for ever, for they are the rejoicing of my heart."—But it is to something more than the mere outward act of obedience that this blessedness belongs. It is that daily habit of seeking to know the will of GOD in order to keep it, that is intended, and that makes the promise of the SPIRIT so needful and so precious—"I will put my SPIRIT within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." And in thus keeping the testimonies of GOD, the believer maintains the character of one that "seeks him with the whole heart."

Oh! how many seek, and seek in vain, for no other reason, than because they do not "seek him with the whole heart."—The worldling's "heart is divided, now shall he be found faulty." The professor, "with his mouth shows much love, but his heart goeth after his covetousness." The backslider "hath not turned unto me with his whole heart, but feignedly, saith the LORD." The faithful, upright believer alone brings his heart, his whole heart, to the LORD—"When thou saidest, Seek ye my face, my heart said unto thee, Thy face, LORD, will I seek." In this frame the blessing is enjoyed, and the promise made good,—"Ye shall seek me, and find me, when ye shall search for me with all your heart."

O let me not shrink from the question—Do I keep his testimonies from constraint or from love? Surely when I consider my own natural aversion and enmity to the law of GOD, and the danger of self-deception in the external service of the LORD, I have much need to pray—"Incline my heart to thy testimonies. Give me understanding—save me, and I shall keep thy testimonies." And if they are blessed, who seek the LORD with their whole heart, how am I seeking him? Alas! with how much distraction! with how little heartiness of engagement! Am I "seeking his strength" in order to "seek his face?"

LORD, search—teach—incline—uphold me!—Help me to plead thy gracious promise—"I will give them a heart to know me, that I am the LORD; and they shall be my people, and I will be their GOD; for they shall return unto me with their whole heart.

Thou hast commanded us to keep thy precepts diligently. Psalm cxix. 4.

Even under that dispensation which "gendered unto bondage," much encouragement was connected with the "command to keep the LORD's precepts diligently." "O that there were such a heart in them, that they would fear me, and keep all my commandments always, *that it might be well* with them and with their children for ever." But surely we, under a dispensation of love, can never want a motive for obedience! Let the daily mercies of providence stir up the question—"What shall I render unto the LORD?" Let the far richer mercies of grace produce "a living sacrifice" to be "presented to the LORD." Let "the love of CHRIST constrain us." Let the recollection of the "price with which we were bought," remind us of the LORD's property in us, and of our obligations to "glorify him in our body, and in our spirit, which are his." Let us only "behold the LAMB of GOD!"—let us hear his wrestling supplications, his deserted cry, his expiring agonies—the price of our redemption; and then let us ask ourselves—Can we want a motive?

But what is the Scriptural view of Gospel obedience? It is the work of the Spirit, enabling us to "obey the truth:" the end of the purpose of GOD, who "hath chosen us in CHRIST before the foundation of the world, *that we should be* holy and without blame before him in love;" and finally it is marked as the only satisfactory evidence of the sincerity of our profession. Then let me make the inquiry in the morning—What is the work appointed for the day? "Teach me thy way, O LORD: I will walk in thy truth: unite my heart to fear thy name." Let me exercise an anxious and watchful spirit, that in my daily business I may be employed in the LORD's work.—Let a guard be set upon my thoughts, my lips, my tempers, and pursuits, that nothing may hinder me, but rather every thing may assist me, in "keeping the LORD's precepts diligently." Let there be a trading for him with all the talents intrusted to me. What is the reason that I ever find the precepts to be "grievous" to me? Is it not that some indolence is indulged; or some "iniquity regarded in my heart;" or some principle of unfaithfulness operating to divide my service with two masters, when I should rather be conflicting with besetting hinderances, and seeking to overcome them all in "following the LORD fully?" O! for the spirit of "simplicity and godly sincerity" in the precepts of GOD. O! for that love, which is the mainspring of diligence, warm and constant, taking the place of every other motive in leading me on in the service of GOD. O! for a large supply of that wisdom which is from above, and which is "without partiality and without hypocrisy!"—*Bridges on Psalm* cxix.

From the Episcopal Watchman.

WAITING FOR THE PROMISE.

IN the first chapter of Acts, verse fourth, our Saviour commands his disciples, "*that they should not depart out of Jerusalem, but wait for the promise of the* FATHER, *which, saith he, ye have heard of me.*" In the 14th verse, we are told *how* they continued waiting, viz: in *prayer* and *supplication*. What a lesson to Christians! What a lesson to those who are seeking the promised influences of the SPIRIT! Such are not to wait in indolence; nor in despair; nor in sullenness; nor in continuance in sin: they are to wait on the LORD continually in prayer and supplication; nor should they cease to pray for renovating grace, till its dews are shed upon their hearts, purifying and fertilizing them unto every good work. A more unhappy and dangerous mistake could not exist, than that the SPIRIT may be expected to come with power irresistible upon our minds, *without* our prayers. He must be *sought* with earnestness and perseverance,—with care and diligence,—daily and habitually, ere He will come and make his abode with us.—*Herbert*.

SCRIPTURAL.

From "Ears of Wheat."

ON THE SCRIPTURES.

Prayer.

BLESSED LORD, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour, JESUS CHRIST.

Proof of the divine inspiration of the Scriptures.*

All Scripture is given by inspiration of GOD. 2 Tim. iii. 16.

We have also a *more sure word of prophecy*; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of GOD spake as they were moved by the HOLY GHOST. 2 Pet. i. 19–21.

The reason wherefore the Scriptures of the Old *Testament were written.*

Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Rom. xv. 4.

All these things happened unto them for ensamples; (margin *types*,) and they are written for our admonition, upon whom the ends of the world are come. 1 Cor. x. 11.

Reasons assigned for the writing of the New *Testament.*

These are written, that ye might believe that JESUS is the CHRIST, the Son of GOD; and that believing ye might have life through his name. John xx. 31.

Forasmuch as many have taken in hand to set forth in order, a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed. Luke i. 1–4.

Command given to search the Scriptures.

Search the Scriptures; for in them ye think ye have eternal life; and they are they that testify of me. John v. 39.

Seek ye out of the book of the LORD, and read. Isa. xxxiv. 16.

To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them. Isa. viii. 20.

Exemplification of this command.

The brethren sent away Paul and Silas by night unto Berea; who coming thither went into the synagogue of the Jews; these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so. Acts xvii. 10, 11.

Beneficial result of obedience.

Therefore many of them believed; also of honorable women which were Greeks, and of men not a few. Acts xvii. 12.

Direction to meditate on the Scriptures.

This book of the law shall not depart out of thy mouth, but thou shalt *meditate* therein day and night, that thou mayest observe to do according to all that is written therein. Josh. i. 8.

Illustration of these precepts.

Oh how I love thy law! It is my meditation all the day. Psalm cxix. 97.

Mine eyes prevent the night watches, that I might meditate in thy word. Psalm cxix. 148.

His delight is in the law of the LORD, and in his law doth he meditate day and night. Psalm i. 2.

Effects of this exercise.

I have more understanding than all my teachers, for thy testimonies are my meditation. Psalm cxix. 99.

Exhortation to make the Scriptures the subject of family instruction, and the theme of conversation in seasons of social intercourse.

These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up: and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates. Deut. vi. 6–9.

Let the word of CHRIST dwell in you richly in all wisdom, teaching and admonishing one another. Col. iii. 16.

If any man speak, let him speak as the oracles of God. 1 Pet. iv. 11.

Resolution to comply.

We have heard and known [the words of the LORD], and our fathers have told us; we will not hide them from their children, showing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done; for he established a testimony in Jacob, and commanded a law in Israel, which he commanded our fathers, that they should make them known unto their children, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children; that they might set their hope in GOD, and not forget the works of GOD, but keep his commandments. Psalm lxxviii. 3–7.

Exemplification of this.

Out of the abundance of the heart the mouth speaketh; a good man out of the good treasure of the heart bringeth forth good things. Matt. xii. 34, 35.

Use of the Scriptures, appointed as a channel through which heavenly wisdom is conveyed to the soul of the sinner.

The testimony of the LORD is sure, making *wise* the simple. Psalm xix. 7.

From a child thou hast known the Holy Scriptures, which are able to make thee *wise unto salvation*, through faith which is in CHRIST JESUS. 2 Tim. iii. 15.

An appointed means of conversion.

The law of the LORD is perfect, converting the soul. Psalm xix. 7. (first clause.)

A means of overcoming temptation.

Thy word have I hid in my heart, that I might not sin against thee. Psalm cxix. 11.

Put on the whole armor of GOD, that ye may be able to stand against the wiles of the devil.—Take the sword of the Spirit, which is the word of GOD. Ephes. vi. 11, 17.

By the word of thy lips I have kept me from the paths of the destroyer. Psalm xvii. 4.

As a lamp to the benighted traveller.

Thy word is a lamp unto my feet, and a light unto my paths. Psalm cxix. 105.

The entrance of thy words giveth light: it giveth understanding unto the simple. Psalm cxix. 130.

For the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life. Prov. vi. 23.

As nourishment to the soul.

Man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. Deut. viii. 3.

As new-born babes desire the sincere milk of the word, that ye may grow thereby. 1 Peter ii. 2.

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart. Jer. xv. 16.

As support under trial.

Unless thy law had been my delights, I should then have perished in my affliction. Psalm cxix. 92.

How esteemed by those who have proved its value.

I have esteemed the words of his mouth more than my necessary food. Job xxiii. 12.

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. Psalm cxix. 103.

I love thy commandments above gold, yea, above fine gold. Psalm cxix. 127.

The law of thy mouth is better to me than thousands of gold and silver. Psalm cxix. 72.

CHURCH DOCUMENTS.

BISHOP GRISWOLD'S ADDRESS.

Concluded.

WHILE we lament these unfavorable occurrences, we have much reason to rejoice and bless GOD, for many things of a more favorable aspect. And among the most encouraging is the removal of the Rev. Mr. Hopkins to this Diocese, who has consented to become the Assistant Minister of Trinity Church, in Boston, and to superintend the instruction of our young men, who are preparing for the sacred ministry. The resolves of the last Convention of this State, and what else has in consequence been done toward the establishment of a Theological School, for the benefit of this Diocese, will, no doubt, be laid before you; and I have only to congratulate you on the occasion; and to request, what I hope, that all suitable measures will be taken, and efforts made, to give success to this very important business. The growth of our Church, throughout the United States, is exceedingly retarded by the want of ministers. Our General Seminary, which is doing very well, cannot possibly supply our wants. The late and much-lamented Bishop of New-York, was so decidedly in favor of Diocesan Theological Schools, that he would not, and did not consent to the establishment of a General Seminary, but on the condition, and very distinct understanding, that it should not, in any degree, debar any Diocese of its right to establish one for itself. And with him I fully concurred; and not the less from my having been with the first, (the excellent Bishop Dehon especially,) to bring forward in the General Convention, the motion for a General Seminary.

On the 19th of April last, the Rev. Mr. Doane was instituted Rector of Trinity Church, in Boston. The Rev. Mr. Shaw has resigned the charge of the Church in Guilford, in Vermont, and become the Pastor of St. Luke's Church, in Lanesborough, of this state. The people of St. Luke's have done themselves much honor, and I trust the Church much good, in the liberal exertions they have made, in repairing their church; preparing a good house for their minister; raising a permanent fund for a part of his maintenance, and quite recently making provision for a clergyman to officiate constantly with them; a measure which for years, I have much wished for. The labors of Dr. Chapman and others among that people were much blessed; and they now receive Mr. Shaw with great kindness and unanimity.

In Vermont, though they are suffering the most from a want of clergymen, there is the most cause for thankfulness to GOD; especially for the great numbers recently awakened to righteousness, and the very evident increase of piety throughout that state. In my late journey through it, I confirmed almost three hundred, and the greater part of them, so far as man can judge, had been recently renewed in the spirit of their mind. With the exception of Shelburne and Guilford, the Churches are in a thriving state. In the latter place, they are of course much discouraged, in consequence of Mr. Shaw's leaving them, and it is very necessary that some one should supply the place.

The Rev. Mr. Hard has some months since left the parishes in Shelden and Fairfield, where his labors were very much blessed, and is dismissed from this Diocese. On the 14th of the last month, the Rev. Mr. Sabine was instituted into the Church in Bethel. The Rev. Richard Peck has returned from Connecticut to his former station, and is now laboring with success in Berkshire and Montgomery, and occasionally at Enosburgh. Fifty-three were confirmed in his parishes. In Highgate, in the north-west corner of the state, they are building a church: the one building in Montgomery, it is expected will soon be finished. In Cambridge, where I preached as I journeyed through it, by suitable exertions a parish might be gathered. Two pious, faithful laborers are now much wanted in that part of the vineyard.

The Rev. Mr. Cleaveland, who is in ill health, but convalescent, I left in Fairfield, where it is hoped he may be able to perform service.

In Burlington, a very respectable number of people have lately formed an Episcopal parish, and the Rev. Dr. Chapman is, with much success, officiating with them. They were about commencing the building of a church, and the prospects there are highly encouraging. On the 26th of August, the Rev. Silas A. Crane, Deacon, was at Middlebury ordained Priest and Rector of that Church, where he is soon to be instituted.

In Poultney, the parish has much increased, and the members of it are making very great and liberal exertions to build a church, which is already raised and covered. In Pawlett and Wells it is thought parishes will soon be found. On the 31st, the adjourned Convention of Vermont met at Arlington, when their new and very beautiful church was dedicated to GOD's holy worship; in which solemnity we were assisted by several of our brethren from other states. It is called St. James' Church, and is built of stone, in excellent taste; and (though the parish is small) at the expense, it was said, of not less than ten thousand dollars; more than three thousand of which, I was informed, has been very freely contributed by one gentleman. The next day, the Rev. Mr. Perkins, their minister, was ordained Priest. In all the services, the congregations were very large.

In Bennington are good prospects: a clergyman is much needed there, and much desired.—Also in a place called Perkinsville, where for the first time I officiated, and where the Rev. Mr. Ballard has for some time officiated, some part of his time; we may hope there will soon be a parish. But what in my late tour through that state was most pleasing, and is most encouraging, was the ardent religious feeling which almost every where prevailed, beyond what I have before so generally witnessed.

In journeying through the Diocese, and in Vermont especially, my attention has been frequently called to the wonderful effects of Temperance Societies; the good already effected seems almost incredible; and daily on our knees should we thank GOD for the success he has given to their labors. It is a striking proof of what great good may be effected by united and persevering effort.

In the past year the whole number of those confirmed, at 47 times, is 530. Candidates admitted are John A. Vaughan, Golden Dearth, William P. Page, James W. Cook, Daniel Leach, Erastus D'Wolf, William Friend, and Jonathan L. Woart. The testimonials of the three last named, were signed earlier, but were not given me till this last year. The testimonials of Charles Fay, George Burgess, and Lucius M. Purdy are also signed, but have not yet been delivered to me. Justice to the candidates requires that in such cases the record of their being received should be of the same date as the testimonials, signed by the Standing Committee. Mr. Woart has been dismissed to Virginia, and there recently ordained. The whole number of our candidates, including those last named, is eighteen. The Rev. Messrs. Joseph H. Price, William Horton, George F. Haskins, Benjamin Hale, Silas A. Crane, and William I. Perkins, Deacons, have been ordained Priests; and two only, Mathias Munroe, and John Bachelder, have been ordained Deacons. The latter of these had been a minister of another denomination, and of course was not recorded as a candidate. The Rev. Messrs. Tappan, Withington, Fuller, Hard and Colton, have been, at their own request, dismissed from this diocese. The Rev. Mr. Humphry, and the Rev. A. Potter, have also left us.

In compliance with a resolve of our last Convention, a circular on the subject of our Easter collections was sent to our churches. The result I have not yet accurately ascertained. Generally, and according to their means, our churches have contributed very liberally.

What has been done by several of our state Conventions, respecting the division of this Diocese, is no doubt known to you; it is a subject which should be considered with deep deliberation and earnest prayer. Nothing has occurred to change the views which formerly, and more than once, I have publicly expressed on this subject. It is a subject that must soon be considered, and acted on; and probably no time will be more favorable for its consideration than the present. Such, however, is my confidence in the wisdom of this Convention, that I shall cheerfully acquiesce in whatever shall be your decision. I am wholly devoted to our beloved Church, and what labors it shall please the LORD, in his merciful goodness, still to enable me to perform, are at your disposal.

This year, Mr. Freeman Hunt, of Boston, has commenced the publication of a series of sermons, called the "American Pulpit," by clergymen of our Church, which I trust will be made worthy of the patronage of our people.

It also gives me pleasure to announce that some gentlemen of our Church have, quite recently, commenced a religious periodical, called the "Banner of the Church." We very much needed, and I have long wished for, a religious paper, by which intelligence and instruction particularly important to this Diocese, and suited to its wants, may, in an easy and cheap way, be conveyed to all our people; and I earnestly wish that they would, according to their means, in such numbers take this journal, and so contribute to its pages, that it may both defray the expense of publishing, and be profitable to those who read it.

There are many other things which I intended to have noticed in this communication; but its great length has already wearied your patience. Permit me, however, briefly to add, that since, through GOD's blessing, we are likely to have greater facilities for theological instruction, it will be well for all our people, and especially our clergy, and the teachers of our Sunday Schools, to be continually looking for such youth as will be likely to be useful in the ministry, and encourage and help them to a suitable education.—It would be a noble and most useful charity in each congregation, who are able, to educate one, who has not himself the means, for the sacred ministry. Care, however, should be taken to ascertain that the ministry is truly their object, and not the desire to obtain an education. Deep piety, and devotion to GOD, is far the most necessary qualification: without it, no one can be of much use in any Church; and least of all in ours of this Diocese. In various parts of these five states, I find that attempts are continually made to revive and to perpetuate the old prejudice, that we do not preach the doctrines of the cross, nor faithfully inculcate what our own articles and homilies contain. It is not necessary that we should judge of the motives of those who thus judge us: but it is very necessary that our practice should show how very much they depart from the truth; and that no Christians are more faithful than we, in teaching the renovating doctrines of eternal life. And not only do we teach, and should more faithfully teach, "JESUS CHRIST, and him crucified;" but it is what our people are more and more desirous to hear. At no former period have I found in this Diocese, such a general disposition and desire to hear the pure doctrines of the Gospel.

And I say this, brethren, with no intention to discountenance the bringing forward, on all suitable occasions, the distinctive principles of our Church. The general ignorance of people in this country of what those principles are, and of the solid foundation on which we stand, renders it more necessary for us, than for any other Christians, often to give a reason of the hope that is in us, and why we differ from some other denominations. And this indeed they ought to consider, and rejoice to hear our reasons, that they may better judge whether we are apostolic and scriptural, and they can bid us GOD speed. This we should do, as we are commanded, with *meekness* and *fear*, lest by arrogance, uncharitableness, or a vain confidence of boasting, we should injure the cause which we desire to promote.

But our preaching should generally be, what St. Paul's was, "repentance toward GOD, and faith toward the Lord JESUS CHRIST." The most regular course of teaching is, as I conceive, first to convince men of sin, next to show them a Saviour, then open to them the door of his Church, and there feed them with the bread of life. That by us "all the counsel of GOD" may be truly taught, and cordially received, the LORD mercifully grant for CHRIST's sake.

ALEXANDER V. GRISWOLD.

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* One of the most conclusive arguments for the divine inspiration of the Bible, as it respects its external evidence, appears to be the fulfilment of prophecy: and the most remarkable specimens of this kind of proof that may be selected, are, the present state of the Jews, the present circumstances of the Gentile world, the condition of Babylon and Jerusalem, as compared with Deut. xxviii. Isaiah xlix. 5, 6. xiii. 19–22. Luke xix. 41–44. The declarations also in Genesis iii. 15–19, and Genesis viii. 22. may be regarded as invaluable testimony; as containing a description of circumstances verified by every day's observation and experience.

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